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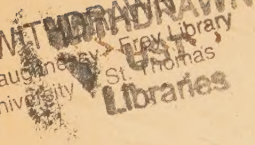

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PRACTICAL SPEECH-MAKING

The Extempore Method

BY

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PREFACE

THIS book aims to accomplish one specific purpose. It makes no attempt to cover the entire field of the speech arts. It deals only with the problem of practical speech-making in everyday life. Its purpose is to present a course of instruction for all who desire the ability to organize their own material and stand on their feet before an audience and express their ideas with confidence and effectiveness.

The theory here presented is based upon years of experience in teaching college and extension classes. The text undertakes to afford the kind of training in public speaking of which many men and women feel a keen need in active business and professional life. The book is offered to high school and college students particularly, with the hope that it may aid them in acquiring, while still in school, the art of effective self-expression.

The subject has been developed in what seems to be a natural sequence. However, individual teachers may prefer to assign the chapters in somewhat different order. To the end that extempore speaking exercises may be required concurrently with the study of the text, it may be thought advisable, following Chapters I and II, to take up the subject of Special Preparation in advance of the chapters on General Preparation, and to assign Chapter XII quite early in the course.

Most teachers will doubtless supplement the suggested

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exercises with other exercises of their own choosing. In any event, it is strongly recommended that, from the very beginning of the course, students be given much practice in making short extempore speeches, for best results are obtained by combining theory and practice — a minimum of theory with a maximum of practice. In general it is better for students to choose their own speech topics, beginning with the discussion of easy subjects growing largely out of their own experiences; proceeding then to topics related to current events, and later in the course dealing with subjects requiring considerable research.

In the preparation of this treatise numerous books on public speaking have been consulted. The source of quoted matter is cited whenever possible. The authors desire to acknowledge their special indebtedness to Mr. Wesley Lewis and Mr. Floyd K. Riley, members of the public-speaking staff of the University of California at Los Angeles, who reviewed the manuscript with painstaking care and offered many valuable suggestions.

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PRACTICAL SPEECH-MAKING

CHAPTER I

PUBLIC SPEAKING — ITS IMPORTANCE AND NATURE

PREMIER SALISBURY once said: "In these days, whether we like it or not, power is with the tongue, power is with him who can speak." True in his time, this statement is even more true to-day. It is now recognized that the end of an education is not the mere acquisition of knowledge. The mind is not a static affair, a reservoir to be filled with facts. Knowledge is valuable only to the extent that it is used. It is not what a person knows, but the use that he makes of his knowledge that gains for him preferment in the various walks of life.

The well-equipped man of to-day should not only have thorough knowledge in the field of his vocation, but he should have the ability to stand on his feet and give clear and effective expression to his ideas. Yet we often see a man who is eminent as a writer, a lawyer, a doctor, an architect, an engineer, or a business man, utterly fail when he attempts to stand before even a small audience to discuss the very subject in which he has won distinction. Such instances are not uncommon. They are the result of the erroneous and altogether too prevalent

notion that if a man has something to say he can say it.

The late bishop Wilson Seeley Lewis, after many years of experience in raising funds for various educational and charitable enterprises, once said that, unless a man has formed the habit of giving to charity while he is engaged in accumulating a fortune, it is almost impossible for him to give freely and willingly later in life. It is equally true that, unless a man has learned to give expression to his ideas while acquiring an education, he will find it exceedingly difficult later to communicate his knowledge to others in public address. Training in expression should go hand in hand with the acquisition of knowledge. Congressman Littlefield once said: "If our high schools and colleges all over the country would spend half the time they spend in cramming stuff into students' heads in teaching them how to get it out again intelligently, they would send out stronger and more effective men." [1]

The increasing demand on the part of active business and professional men and women for instruction in public speaking is recognition of this need of training in the art of self-expression. Having failed to receive such instruction in their high-school or college courses, they later seek to overcome their handicap by joining extension classes. Such students furnish many examples of instances where the lack of ability to express one's ideas effectively has been costly, or at least very embarrassing. The following are typical cases which have come under the observation of the authors within the past few months:

[1] Quoted in *The Quarterly Journal of Speech Education*, IV, 120.

A civil engineer was invited to appear before a county board of supervisors and explain his plans for a great bridge which was to be constructed. He was confident that he had superior plans, but another engineer who was an effective speaker secured the contract.

The credit man of a large mercantile establishment had long meditated on an idea which he thought, if put into practice, would greatly simplify the work of all the credit men of the city. Finally, at a meeting of the Credit Men's Association, he whispered his idea to a member sitting next to him and asked that he present it to the association. The member did so and the idea was adopted. The new plan greatly simplified the work of the credit men and has been the means of saving much time and many thousands of dollars. The man who expressed the idea received the credit for it instead of the man who originated the plan.

A noted short-story writer, with an annual income of more than fifty thousand dollars, joined an extension class in public speaking, because he could not stand on his feet and "say a few words" when called upon to do so in a social gathering.

A prominent physician had declined several invitations to address the Medical Association because he lacked confidence in his ability to express his ideas before even a small group of his colleagues.

Instances might be multiplied. Many men and women are now taking time out of their busy lives to gain confidence and effectiveness in self-expression, which should have been acquired while they were students in high

school and college. Thousands of others are going through life greatly handicapped for want of this ability.

There is some misunderstanding as to the nature of public speaking, due largely to the character of much of the instruction in the subject a generation or two ago. Too much emphasis was placed upon elocution and oratory. The training was chiefly in declamation, with the result that students acquired the fine art of saying nothing with great display of eloquence. Form was placed above content; manner was considered of more importance than matter.

The former A. Parker Nevin, a distinguished attorney, wrote a trick speech, which illustrates how eloquently words may be put together and yet mean absolutely nothing. "For the subject," he said, "you can call it 'The Crisis,' 'Justice,' 'Solution,' 'Destiny,' or anything you want. It covers the whole range of human thought and is unanswerable." A part of the speech, as given in the *New York Sun*, is as follows:

Mr. Chairman, Ladies and Gentlemen:

It is indeed a great and undeserved privilege to address such an audience as I see before me. At no previous time in the history of human civilization have greater problems confronted and challenged the ingenuity of man's intellect than now. Let us look around us. What do we see on the horizon? What forces are at work? Whither are we drifting? Under what mist of clouds does the future stand obscured? My friends, casting aside the raiment of all human speech, the crucial test for the solution of all these intricate problems to which I have just alluded is the sheer and forceful application of those immutable laws which down the corridor of Time

have always guided the hand of man, groping, as it were, for some faint beacon light for his hopes and aspirations. Without these great vital principles we are but puppets responding to whim and fancy, failing entirely to grasp the hidden meaning of it all. We must readdress ourselves to these questions which press for answer and solution. The issue cannot be avoided. There they stand. It is upon you, and you — and yet even upon me — that the yoke of responsibility falls.

What, then, is our duty? Shall we continue to drift? No! With all the emphasis of my being I hurl back the message — NO! Drifting must stop. We must press onward and upward toward the ultimate goal to which all must aspire.

But I cannot conclude my remarks, dear friends, without touching briefly upon a subject which I know is steeped in your very consciousness. I refer to that spirit which gleams from the eyes of a new-born babe; that animates the toiling masses; that sways all the hosts of humanity past and present. Without this energizing principle all commerce, trade and industry are hushed and will perish from this earth as surely as the crimson sunset follows the golden sunshine.

Mark you, I do not seek to unduly alarm or distress the mothers, fathers, sons and daughters gathered before me in this vast assemblage, but I would indeed be recreant to a high resolve which I made as a youth if I did not at this time and in this place and with the full realizing sense of responsibility which I assume, publicly declare and affirm my dedication and my consecration to the eternal principles and receipts of simple, ordinary, commonplace JUSTICE.

This is, of course, an extreme example, but it well illustrates the tendency of some speakers of the past (must we also say of the present?) to be bombastic, to be grandiloquent, to use what has been called the "spread-eagle" style, to pour out a torrent of words with thought

in inverse proportion. Fortunately this style of speaking is no longer popular. The demand to-day is for simplicity and directness in speech. The best speakers are natural and sincere. The best speaking is that which has its foundation in good conversation.

Public speaking is not simply an expressive art; it is a *communicative* art. It is not enough that the public speaker shall stand before an audience and give expression to his ideas. Good public speaking consists in establishing between the mind of the speaker and the minds of his listeners the same relationship which exists in animated conversation. In live conversation we have a complete mental concept of the content of our words at the moment of speaking, and the words are uttered with the definite purpose of communicating our ideas to a listener. We are not simply expressing thought; we are communicating thought. Our speaking is objective, not subjective. We do not think about *how* we are speaking, but only of *what* we are saying. The best public speaking has in it this same conversational element, this same mental attitude, this contact of mind with mind.

Good public speaking, so far as its basic nature is concerned, is simply enlarged, dignified conversation. It is enlarged because we are talking to a group, not simply to one or two individuals close at hand. It is enlarged just as our conversation would be enlarged under the following circumstances: Suppose we are chatting with a neighbor on our front porch. Now as the neighbor is leaving we continue the conversation, even talking to him after he has reached his own porch some twenty-five or fifty feet

from us. What we say is still "conversation," but the *size* is enlarged somewhat over that which was needed when our listener was directly in front of us.

So it is in public speaking. The speaker is communicating with a group of individuals, some of whom, if the audience is large, are quite a distance from him. The *size* of his address — the volume — must be adequate to reach the listeners farthest away, but he must never lose the attitude of mind which is present in conversation. He must always retain this essential factor of conversation, whether his audience be large or small. If the speaker can keep this mental attitude, he will be able to adjust himself spontaneously to the size of his audience and to the changing factors of distance and acoustics, just as he does in his daily conversations.

When we refer to the conversational basis of public speaking, we do not imply that platform speaking should never rise above the plane of ordinary conversation. We have used the term "conversational basis" of speech, or "conversational element," rather than conversational style or mode. Each individual uses several different styles or modes of speech in daily conversation. His manner of speaking is influenced by the subject, the occasion, and the person addressed. A father would not plead with his son to change his habits of life in the same manner in which he might joke with him about some trivial matter at the dinner table. A business man would not discuss serious business problems with his associates in the same way in which he would talk to his friends at the club about his recent fishing trip. The style differs,

but in each case it is conversation. The most effective public speaking is that which transfers to the platform the same mental attitude, the same order of thought, the same manner of expression which the individual would use in a natural, genuine, hearty, spontaneous private conversation on the same subject.

Public speaking, being sustained and generally one-sided conversation, very naturally calls for a somewhat larger form and more dignified manner than ordinary conversation. Nevertheless, the effective speaker will not lose his "heart to heart" contact with his listeners; he will always keep the simple, direct attitude of personal communication. He will talk rather than "orate." The day of "oratory," as the term is commonly used, is largely past. The demand of the present is for natural, effective public speakers.

CHAPTER II

WAYS OF PREPARING AND DELIVERING AN ADDRESS

When we are called upon to speak in public, whether we have something to say or unfortunately have to say something, we may choose one of the five following methods of making a speech: (1) We may speak without any previous preparation, either of thought or language. (2) We may write out the speech in full and read it from the manuscript. (3) We may write it in full and commit it to memory. (4) We may carefully think out the subject matter, noting either in the mind or on paper the points we wish to make, and leave the exact language in which the thoughts will be expressed to be determined at the moment of speaking. (5) We may use a combination of the methods already mentioned. A brief discussion of these methods will point out some of the advantages and disadvantages of each.

1. **Speaking impromptu.** Webster's *New International Dictionary* defines *impromptu* as "something made or done offhand, at the moment, or without previous preparation." This method might at the outset be dismissed by saying that there is no purely impromptu speaking that is worthy of the attention of any audience. True, we sometimes hear a good speech which appears to be impromptu. A person, called on unexpectedly,

arises and says something worthy of our attention. But it was only the *occasion* that was impromptu, not the thought. The phrases "speaking on the spur of the moment," and "from the inspiration of the occasion," which are so frequently heard, are so alluring to the student that some further discussion of this method, or lack of method, may be helpful.

Every speaker owes it to himself and to his audience to make the best possible preparation for an address. No speaker has the moral right to inflict unorganized and diluted thought upon any audience. Of course there are frequent occasions, such as the exigencies of debate at the bar or in deliberative bodies, when premeditation is impossible; but under such circumstances the subject, be it a case in court or a pending bill or motion, is ordinarily one which the speaker has mastered by previous study and thought, and he has simply to decide quickly upon his line of argument. Such a speech is really extempore rather than impromptu.

Again, upon more formal occasions a man may sometimes be called upon to speak without notice; but if he says anything worth listening to he must, as a rule, be a man accustomed to frequent speaking, and his address must be on a subject mastered by previous meditation, he having only to determine hastily upon the method of treatment. But this should not be classed with the driveling delivery of the merely voluble speaker to whom the hearer's mind closes when the body cannot well escape. He has what Bismarck used to call "the fatal gift of eloquence"; what Bautain has characterized as "that fatal

facility, a thousand times worse than hesitation or than silence, which drowns thought in a flood of words, or in a torrent of copiousness, sweeping away good earth and leaving behind sand and stones alone. Heaven keep us from those interminable talkers . . . who deluge you, relative to anything and to nothing, with a shower of dissertation and downpouring of their eloquence! During nine tenths of the time there is not one rational thought in the whole of this twaddle, carrying along in its course every kind of rubbish and platitude." [1]

"Dependence on inspiration alone has the effect of grinding mills making a great clatter but no grist." No speaker, then, unless compelled by circumstances, should depend upon the impromptu method. Speaking from "the inspiration of the moment" may sound well in theory, but suppose the moment fails of inspiration? To provide against this contingency one should fortify himself by a thorough preparation in advance. Such preparation should not, and need not, prevent a quick and fortunate use of unforeseen incidents, of the remarks of others, and of ideas that spring unbidden to the lips — ideas that will come betimes, when a speaker becomes really inspired by the occasion.

The more there has been of mental preparation for the occasion, the more any occasion will yield in the way of inspiration and suggestion; and, except for the veteran speaker or an extraordinary occasion, a speech that has not been thought out in advance by the speaker is not likely to be thought of afterwards by the hearer. Even

[1] Bautain: *Art of Extempore Speaking*, 44.

with veteran speakers, the impromptu method is much rarer than we sometimes think. "The best improvisations are improvised beforehand. The best impromptu speeches are committed to memory."

The statement is sometimes made that the famous speech of Daniel Webster in reply to Hayne was impromptu. Peter Harvey refutes this.[1]

In connection with this Hayne speech, Mr. Webster once told me this incident.

I was riding with him one morning in 1846 or 1847, to attend a cattle fair at Dedham, when the conversation turned on different ways of preparing speeches. He said that no man who was not inspired could make a good speech without preparation; that, if there were any of that sort of people he had never met them. He added that it had often been remarked that he had made no preparation for the Hayne speech.

"That was not quite so," said he. "If it was meant that I took notes and studied with a view to a reply, that was not true; but that I was thoroughly conversant with the subject of debate, from having made preparation for a totally different purpose than that speech, is true. The preparation for my reply to Hayne was made upon the occasion of Mr. Foot's resolution to sell the public lands. . . . It struck me, at that time, as being so unfair and improper that I immediately prepared an argument to resist it. My argument embraced the whole history of the public lands and the Government's action in regard to them. Then, there was another question involved in the Hayne debate. It was as to the right and practice of petition. Mr. Calhoun had denied the right of petition on the subject of slavery . . . and I made preparation

[1] Harvey: *Reminiscences of Daniel Webster*, 151. Reprinted by permission of Little, Brown & Co.

to answer his proposition. It so happened that the debate did not take place, because the matter was never pressed. I had my notes tucked away in a pigeon hole; and when Hayne made that attack upon me and upon New England, I was already posted, and only had to take down my notes and refresh my memory. In other words," said Mr. Webster, "if he had tried to make a speech to fit my notes, he could not have hit it better. No man is inspired with the occasion; I never was."

Mr. Harvey relates another incident bearing on the same point.

While Mr. Webster was Secretary of State, under President Fillmore, a young clergyman, who was visiting the White House, sought his society whenever he dined there. Once this clergyman happened to be seated next to Mr. Webster. After dinner, Mr. Webster entered into a free conversation, and the young clergyman made bold to ask him whether the Hayne speech was really, as had been asserted, extemporaneous.

"Oh, no," replied Mr. Webster; "the materials of that speech had been lying in my mind for eighteen months, though I had never committed my thoughts to paper, or arranged them in my memory."

He was then asked about other speeches of his, which were said to have been delivered on the spur of the moment, or at brief notice.

Mr. Webster opened his large eyes, with apparent surprise, and exclaimed:

"Young man, there is no such thing as extemporaneous acquisition."

The word "acquisition" was exceedingly well chosen. Mr. Webster knew that there was extemporaneous speaking every day. What he evidently intended to convey was, that know-

ledge could not be acquired without study; that it did not come by inspiration or by accident.

We may therefore conclude that the impromptu method is never to be relied upon unless necessity compels; that it is rarely employed by experienced and successful speakers, and that the successful few who really speak ably "on the wing of occasion" have learned to do so through the discipline of prepared address. To be able to arise upon any occasion, at any time, and make a speech on any subject that anybody is thoughtless enough to throw at you is a great accomplishment; so great that it is possessed, if at all, only by the great master who has spent a lifetime in studying and practicing the art of public speaking — never by the neophyte who trusts to the "inspiration of the occasion."

2. **Reading from manuscript.** This method may sometimes be best for a given occasion or individual. For an address of some length upon a formal occasion, as for example, the inauguration of a president, or a speech of dedication, the manuscript is usually in evidence. This method is quite proper in those cases where the subject is rather technical, where exactness of statement is the first consideration, and where misquoting is to be guarded against. Again, in those rather rare instances where the address has been prepared primarily for publication and the immediate effect upon the audience to which it is read is considered of little importance, the use of the manuscript is desirable. Also for an inexperienced speaker, one who has not the confidence to try any other method, this plan may be used.

If the speaker in composing his address has kept the particular audience in mind, conceived the discourse as a speech to be heard and not an essay to be read, and if he makes himself familiar with its contents, so that in reading it he is not too closely confined to the manuscript, some of the disadvantages of this method may be lessened. But reading is not speaking; and reading from manuscript, even if ever so well done, detracts more or less from the interest of the speech, and impairs the sympathetic relation between the speaker and his audience. The contact of eye with eye is largely lost. It is impossible to attain the directness and spontaneity in reading from a manuscript which are prime essentials in effective speaking. No man who expects to speak much, or well, in public will rely on this method.

3. Speaking memoriter. Phillips Brooks speaks of this as "a method which some men practice, but which I hope nobody commends." [1]

In the use of this method, the manuscript is carefully prepared, as in the reading method, and then the language is thoroughly committed to memory. This has the advantage of eliminating the manuscript, and makes possible a somewhat more definite contact with the audience. But a slavish reliance upon a set form of words for the expression of thought presents many obvious disadvantages. It is a laborious method. The time and effort required to commit long addresses to memory make this practice objectionable for one who is frequently called upon to speak, were there no objections more serious. It

[1] Brooks: *Lectures on Preaching*, 171.

places an enormous tax upon the memory, and there is ever present the danger that the memory may fail and cause the speaker much confusion and embarrassment. When a man has trained himself to rely upon certain set words and phrases, he finds it difficult to substitute another word instantly if the exact word does not readily come to his lips. A few lapses of memory when standing before an audience may cause a speaker to lose confidence in himself. He is then likely to revert to the use of the manuscript or to give up speaking entirely.

Again, this method lacks spontaneity. It requires much skill and practice to attain the power to lend ease and lightness to what is really "cut and dried." The mental attitude while speaking from memory is quite different from that of conversation or extempore speaking. In conversation the speaker is *creating* the vehicle of expression — the choice of words and sentence structure — at the moment of speaking, while in speaking memoriter he is simply *recalling* a form which has previously been fully determined. The result is that he is likely to utter simply words rather than thoughts. In reciting from memory one is inclined to be subjective, to soliloquize, instead of having at the moment of speaking a real sense of communicating his thought to the members of his audience. Without this sense of communication the sympathetic relation between speaker and audience is largely destroyed.

Furthermore, the speaker who commits to memory lacks adaptability. It is not always easy to anticipate a speech which will exactly fit a given occasion or audience.

Circumstances frequently change between the time of the preparation of an address and its presentation. One who commits a speech to memory is unable to take advantage of the exigencies of the occasion. Unexpected happenings or the remarks of previous speakers may make it advisable to modify the previously prepared address. One who has acquired the habit of speaking memoriter finds such adjustment difficult.

It is true that this method has been used in the past by many noted speakers. Webster wrote and committed to memory his orations at Plymouth and Bunker Hill, and the eulogy on Adams and Jefferson. Colonel Thomas Wentworth Higginson records that after hearing the Phi Beta Kappa Oration of Wendell Phillips, in which Phillips had so carried away a conservative and critical audience that they found themselves applauding tyrannicide before they knew it, he said to him, "This could not have been written out beforehand." Phillips replied: "It is in type in the *Advertiser* office!" [1]

But neither Webster nor Phillips depended solely upon this method. Webster's *Reply to Hayne*, and other of his notable addresses in the Senate, as well as his pleas in court, were delivered extemporaneously. Phillips's first great speech was given extempore, and he used that method quite generally throughout his career. The practice of committing speeches to memory was undoubtedly more general in former times than at present. Successful speakers of to-day rarely depend solely upon memo-

[1] Higginson: *Hints on Writing and Speech-Making*, 62. Longmans, Green & Co.

rized speeches. The student of speaking, therefore, should not confine his efforts to training in speaking memoriter.

4. Speaking extempore. At the outset it may be well to define the term, *speaking extempore*, as it will be used in this book. Formerly the word *extempore* referred to unpremeditated speaking, both as to thought and language. Shakespeare satirizes such speaking in *A Midsummer Night's Dream:* "'Have you the lion's part written? Pray you, if it be, give it me, for I am slow of study.' 'You may do it extempore, for it is nothing but roaring.'" [1] But, like many other words in our language, *extempore* has changed its meaning, although such change has not yet, perhaps, become firmly fixed in popular usage. *Unpremeditated*, *impromptu*, or the colloquial *offhand* at present signify what was originally the sole meaning of *extempore*, as applied to speech.

Webster's *Collegiate Dictionary* says: "*Extempore* is now more often applied to that which is spoken without the use of a manuscript, if it has not been memorized; the word does not necessarily exclude preparation." Dr. Buckley says: "The extemporaneous oratory the philosophy of which it is the aim of this work to elucidate is: The delivery, in an arrangement of words, sentences, and paragraphs, entirely the birth of the occasion, of ideas previously conceived and adopted with more or less fullness and precision, together with such thoughts and feelings as may arise and obtain utterance." [2]

[1] Act I, Scene 2.

[2] Buckley: *Extemporaneous Oratory*, 10. Reprinted by permission of The Methodist Book Concern.

It is clear that the better usage now is to apply the term to that which is unprepared only in form. In this sense, an extemporaneous speech is carefully prepared in thought, arrangement, etc., only the choice of words and phraseology being left to the inspiration of the moment. Although the speaker may have prepared everything but language and form, if the speech be neither read nor recited, it is classed as extemporaneous. Some speakers can even go so far as to write out the speech in full and then present the thought with no conscious effort to reproduce the exact language. The speech may be given to a considerable extent in the language in which it was written down, but if at the moment of speaking there is no effort to remember the words, if the mental action is that of spontaneous creation, rather than the recollection of a previously determined form, if the mind is looking forward rather than looking backward, the method is still extemporaneous. There are not many, however, who can do this. Most speakers find that if the speech has been written out in full, there is a conscious effort to recall, while speaking, exact words or phrasings used in the manuscript.

As far back as the seventeenth century we find this understanding of the term *extempore*. Fénelon, the celebrated French orator, thus describes an extempore speaker: "A man who is well instructed and who has a great facility of expressing himself; a man who has meditated deeply in all their bearings the principles of the subject which he is to treat; who has conceived that subject in his intellect, and arranged his arguments in the

clearest manner; who has prepared a certain number of striking figures and of touching sentiments which render it sensible and bring it home to his hearers; who knows perfectly all that he ought to say, and the precise place in which to say it, so that nothing remains at the moment of delivery but to find words in which to express himself."

It should be emphasized that extempore speaking does not consist in speaking without preparation, but rather in such thorough preparation that ideas, previously thought out and arranged, rush to the brain in such a well-marshaled array as to overcome bondage to any set form of words. The advantages and disadvantages of this method will be quite fully discussed in Chapter IV.

5. Mixed methods. Some speakers deem it advantageous to use a combination of the methods already discussed. In the use of the manuscript, some parts of the address may be so well fixed in mind that they can be recited from memory. This is undoubtedly an improvement over the exclusive use of the reading method. But usually the style of reading and reciting is so different that the transition from one to the other is likely to be very marked. Sometimes a speaker reading from manuscript will extemporaneously introduce new matter, or will elaborate upon points in his prepared address. This has the effect of relieving the close confinement to the manuscript, but is open to serious objections. If the speaker is a poor extemporizer, his departure from the manuscript will be marked by a halting, choppy, ineffective utterance. On the other hand, if he is a free ex-

tempore speaker, he is likely to elaborate too much, consume too much time, and when he returns to his manuscript he may find himself reading what he has already said more effectively. His extempore speaking may be so much more pleasing to the audience that it will be difficult to sustain interest in his reading.

Again, there may be a combination of the extempore method and speaking memoriter. The speaker may thoroughly commit to memory certain parts of his address and trust himself to extemporize other parts. It is strongly advocated by some that the introduction and the conclusion of an address should be written out and thoroughly committed to memory, thus assuring a good beginning and a strong ending, then trusting to the use of the extempore method for the body of the speech. This plan may be helpful to one who does not have sufficient confidence to speak otherwise, but presents some serious objections. As already pointed out, the mental processes are quite different in the two methods of speaking; therefore, there are likely to be very noticeable contrasts in the quality of the voice, in rate, in inflections and in spontaneity. This is frequently observed in the case of a public reader who gives an extempore introduction to a selection he is about to recite. Furthermore, there will be a marked difference in style. As a rule one does not write as he speaks, consequently when he attempts to combine that which has previously been written and memorized, with sentences which are constructed while speaking, the contrast in style is very obvious.

Dr. Buckley has well said: "The highest gift of ex-

temporization is usually like a spirited steed, which cannot be driven double, or like a jealous maiden, who will not brook divided attentions."

Each speaker must discover for himself what method, or combination of methods, he can use more effectively. What is suitable to one speaker, or to one occasion, may not be the best plan for another speaker, or a different occasion. It is quite generally agreed, however, that for the purpose of everyday practical public speaking, the student should discipline himself in the use of the extempore method.

It is sometimes advocated that the beginner should commit his speeches to memory until he has gained confidence in himself. The objection to this procedure is the fact that the student of public speaking, from the very beginning, is forming speech habits. When one who has been accustomed to speak from memory undertakes to make the change to the extempore method, he must overcome certain habits already formed and acquire new ones. This is not an easy thing to do. Acquired confidence to recite that which has been memorized does not beget confidence to speak extemporaneously. In fact, extended practice in speaking only that which has been committed to memory, unfits one for effective extempore speaking. Since the habits peculiar to speaking extempore must be acquired, it is better for the student to undertake that method at the outset, rather than to assume that confidence and ability can be gained sooner by first learning to speak by some other method.

CHAPTER III

CAN EXTEMPORE SPEAKING BE ACQUIRED?

THE questions arise, can extempore speaking, as it has been defined in the last chapter, really be acquired? Is it possible to attain the efficiency by the use of this method that might be gained by one of the other plans? Is it not an art, natural to some, but impossible of acquirement by others? The answers to these questions may be found by an investigation of the methods used by some of the more notable speakers of the past and present time.

Pericles, the greatest of Greek statesmen, was also according to tradition the greatest orator of his day. While there is some disagreement concerning his methods, Professor Bredif declares: "Pericles never wrote his orations. Like Aristides, Themistocles, and the ancient orators, he improvised after laborious meditation. The impression produced was immediate and lasting; 'he left the goad in the minds of his hearers.'" [1]

Concerning the two preëminent orators of the ancient world, Demosthenes and Cicero, there is much conflicting testimony. However, Lord Brougham contends that Demosthenes' reported orations are in the form as prepared for delivery, but that he added much to them while speaking. When time permitted, Cicero's orations were

[1] Bredif: *Political Eloquence of Greece*, 35. Scott, Foresman and Company.

usually written and delivered from memory, but when pressed for time he spoke extempore, and with the vanity natural to him he commended some of his extemporized speeches as superior to his written productions.

Passing by such celebrated extemporizers as Saint Paul, Chrysostom, Peter the Hermit, Savonarola, Bossuet, and Martin Luther, two or three examples from the orators of the eighteenth century may be mentioned.

Mirabeau, ugly but powerful, is typical as an orator of the French Revolution. Most of his famous speeches were written out in advance, but he never was confined to his prepared text. It is said that he would receive notes as he ascended the tribune and weave them, without apparent reflection, into the texture of his discourse. Sears says:

> Admirable as Mirabeau was in his premeditated discourse, his extemporaneous utterance was full of vehemence and fire. He roared, he stamped, he shook his shock of hair, and he trod the tribune with the imperial air of a king. His habitual grave and solemn tones were gone, and in their place rang out accents of thunder and heart-rending pathos, and all without losing his self-control. But these improvised efforts were short and wisely ended when the blow was struck. He was not subject to the common infirmity of extemporaneous speakers, not knowing when to stop and how.[1]

Of the group of famous parliamentary orators in England during the eighteenth century, William Pitt, Lord Mansfield, and Charles James Fox will serve as examples.

[1] Sears: *History of Oratory*, 245. Reprinted by permission of Scott, Foresman and Company.

In his speaking, Pitt habitually employed the extempore method. Along with his gifts, natural and acquired, he had a marked susceptibility for being aroused by the occasion. His overwhelming spontaneity and high personal character swept everything before him. It is said that such was the excitement when he spoke that it was impossible to report him, and the speech which in its delivery and publication overthrew Walpole's ministry was reduced to writing by Dr. Johnson.

Mansfield was preëminent as an extempore speaker. At an early age he gave promise of that ready command of his mother tongue which was later shown in his speeches.

This was secured by constant translation and retranslation of Greek and Roman orators, which also gave him a practical knowledge of the principles of eloquence, a study which he began to pursue with all diligence upon his entry into the university. This he continued after beginning his law studies, especially in the practice of extemporaneous speech, for which he prepared himself with such fullness and accuracy that his notes were useful to him in after-life, both at the bar and on the bench.[1]

The fame of Fox as a parliamentary orator and debater is well known. He used the extemporaneous method exclusively. "He answered well," says Sears, "to his own definition of the character of an orator, 'One who can give immediate, instantaneous utterance to his thoughts.' He mastered the subject and accumulated facts. How he should use these depended upon the mood of the assembly he rose to address." [2]

[1] Sears: *op. cit.*, 277.

[2] Sears: *op. cit.*, 300.

Of English parliamentary orators in more modern times two illustrious examples should be mentioned — John Bright and William E. Gladstone.

Probably no modern orator in England has surpassed Bright in mastery of his audience and in leaving a permanent personal impress. He began his public career by committing his speeches to memory, but, says one of his contemporaries, "he soon abandoned so clumsy and exhausting a method of address. Instead of memoriter reproductions, he held impromptu rehearsals at odd hours in his father's mill before Mr. Nuttall, an intelligent workman and unsparing critic."

Answering an inquiry as to his method, Bright himself said:

> As to modes of preparation, it seems to me that every man would readily discover what suits him best. To write speeches and then commit them to memory is a double slavery which I could not bear. To speak without preparation, especially on great and solemn topics, is rashness, and cannot be recommended. When I intend to speak on anything that seems to me important, I consider what it is I wish to impress upon my audience. I do not write my facts or my arguments, but make notes on two or three or four slips of note paper, giving the line of argument and the facts as they occur to my mind, and I leave the words to come at call while I am speaking.

Probably the most remarkable purely extempore speaker of the modern English-speaking world was William E. Gladstone. Possessed of "the most omnivorous and untiring brain in England, perhaps in the whole world," he was able to extemporize in a fascinating manner and hold an audience for hours while he discussed

complicated questions of diplomacy and legislation. In reply to an inquiry as to the best method of preparing public discourses, Gladstone wrote:

> I should certainly found myself on a double basis, compounded as follows: first, of a wide and thorough general education; second, of the habit of constant and searching reflection on the subject of any proposed discourse. Such reflection will naturally clothe itself in words, and of the phrases it supplies many will rise spontaneously to the lips. I will not say that no other forms of preparation can be useful, but I know little of them, and it is on these, beyond all doubt, that I should advise the young principally to rely.[1]

Turning now to American orators, we find that the most famous representative of the early period of our history, Patrick Henry, never wrote a line of his speeches. The sparks of his eloquence flew hot from the anvil of his thought. He owed his success to early practice in conversation and public speaking, and to the courage and readiness with which he met a crisis.

We are apt to think of the great triumvirate — Calhoun, Clay, and Webster — as less ready in purely extemporaneous speech than the average legislator of to-day, and yet each of the three great orators showed a gradual development in facility as extempore speakers. Calhoun cultivated extempore speaking with great success while in the law school at Litchfield, and he pursued this method in the "iron logic" of his speeches in Congress. Clay, too, early practiced the extempore method in a debating

[1] Quoted by Pittenger: *Extempore Speech*, 42. The Penn Publishing Company.

club at Richmond, and in his yet earlier practice with cornfield or woods as an audience. Webster was not as ready a man as either Clay or Calhoun. He usually wrote out or thought out in sentences his set orations, but his arguments in court and most of his speeches in the Senate, as we have seen, were extemporaneous. Peter Harvey remarks:

Apropos to Mr. Webster's oratorical powers, certainly no one could have been a more critical judge of them than that other and only less celebrated orator, Edward Everett. Mr. Everett once said to me, that nothing impressed him more with Mr. Webster's extraordinary talent, than the speeches he delivered when making his trip over the Erie Railroad.

"I took pains," said Mr. Everett, "to read every speech he made, from the time he left Washington till he got back to New York. He made eleven speeches, distinguishing between speeches and mere snatches of remarks at stations. They were made when he was well advanced in years, and probably every one of them was extemporaneous. He could not have known when he went out of the cars to the platform what he was going to say, and yet every one of them was singularly adapted to the place and occasion; indeed, each speech was so complete that, if he had intended only to make any one and had carefully prepared it, it could not have been improved. Every one of those eleven speeches — and I have read them carefully — would have added greatly to the reputation of any other man in the United States." [1]

Passing over without comment such outstanding American public speakers as Sargent S. Prentiss, Wendell Phillips, Henry Ward Beecher, Russell H. Conwell, and

[1] Harvey: *Reminiscences of Daniel Webster*, 156. Reprinted by permission of Little, Brown & Co.

William Jennings Bryan, each of whom habitually used the extemporaneous method, a few examples will be cited of present-day speakers who likewise use this method.

Robert E. Speer has always used the extempore method. He says:

> When I began Christian work and was still a student in college, I wrote out a sermon on "I determined not to know anything among you, save Jesus Christ, and Him crucified." It was the only sermon I ever wrote out in my life. As I was going to speak at a place near my home, I took this written sermon along with me; but in the morning on which I was to read it I did not feel quite comfortable about it, and so I just stood up and talked to the people instead. In the evening I said to the friend with whom I was staying, "I've got a sermon I've written; I think I had better preach that sermon; what do you think?" "Don't you do it — get up and talk to them again," he said; and in the evening I got up and talked to them again. I have never written a sermon from that day to this.[1]

In the preparation of this chapter, letters were written to a few prominent American public speakers, asking for a brief statement concerning their methods of speaking. In this letter Dr. Buckley's definition of extemporaneous speaking was quoted, and the distinction was drawn between extempore speaking and impromptu speaking, as indicated in the last chapter. Excerpts from replies are given below. They are presented without comment, as concrete evidence that the extempore method is found to be a practical one by the successful speakers of the present time.

[1] Speer: *How to Speak Effectively Without Notes*, 11. Reprinted by permission of Fleming H. Revell Company.

From Dr. David Starr Jordan, President-emeritus, Leland Stanford Jr. University:

I believe that the most effective speaking is that defined by Dr. Buckley as "extemporaneous." . . .

I think that a man who reads his speech ought not to speak. I said the other day that a preacher who gets as much as $600 a year ought never to read his sermons, for what he gains in oratorical effectiveness, he loses in force.

My method of speaking is the extemporaneous, as defined above. There have been a few exceptions, in which my speech was already in print and must therefore be exactly followed. Extemporaneous speaking is as a rule vastly more effective than any other method, because it is fitted to the occasion, and because people will listen to it, when a discourse read from manuscript will fail to engage their attention. I never did any extemporaneous speaking . . . until I became president of the University of Indiana. I used to read more or less well, a discourse on the value of higher education. . . . But by accident leaving the manuscript for a lecture at Terre Haute in the railway station at Danville, I never reclaimed it, its loss being greatly to my advantage.

From the Honorable Frank O. Lowden, former Governor of Illinois:

I personally use the extemporaneous method in speaking. The object of a speech is to persuade. One can never know in advance how fully he must elaborate a point to make it clear. He cannot tell what illustrations may be needed. It is therefore only through contact with his audience as he proceeds that the speaker can know when he has said enough and no more. Besides, the reaction from the audience very often moves the speaker to new thoughts and new illustrations which had escaped him in the cold work of preparation. I may illustrate what I have in mind by the following incident:

I was at one time a member of the Board of Trustees of Central Church of Chicago, which was considering Dr. Frank W. Gunsaulus as a successor to Dr. Newell Dwight Hillis, who had just resigned to take the pastorate of Plymouth Church. Professor David Swing, the first pastor of the Church, had inaugurated the practice of writing his sermons. Dr. Hillis followed that practice. The Church had become used to that method. Some of the trustees were averse to a change to extemporaneous speaking. I was very anxious to have the Church extend the call to Dr. Gunsaulus and to have him accept it. In discussing the matter with him one day, I suggested that possibly he would be prepared to meet that objection by writing his sermons. He answered me in this way. At that time I was in the active practice of law in Chicago. He asked me if I wrote my speeches for the jury and I said that of course I did not. He asked why, and I replied that I wanted to win verdicts. He said, "I want to win verdicts, too, though of a different kind, and if I go to Central Church I shall pursue my old methods."

From the Honorable Henry J. Allen, former Governor of Kansas, editor of the *Wichita Beacon*:

The definition of extemporaneous speaking given by Dr. James M. Buckley strikes me as being the most comprehensive and at the same time concise definition of the term I have read. It is the method I have generally used. I seldom go farther in the preparation for the delivery of an address than to prepare a series of sub-headings under which various angles of the speech may be called to memory. This outline is the working material for the delivery of the speech. The subject matter has always received previous attention that I might have abundant facts and such familiarity with them as might lead to a free and easy interpretation of material. Every man who speaks frequently is called upon to do impromptu speaking and he is always fortunate when the occasion pro-

vides an opportunity for using material with which he has made himself familiar for other occasions. I am glad for the distinction to be drawn between extemporaneous speaking, which in my judgment is altogether the most useful method of oratory, and impromptu speaking, which is oftentimes regrettable, although frequently unavoidable.

From Dr. J. Whitcomb Brougher, Pastor of the First Baptist Church, Oakland, California, and President of the Northern Baptist Convention:

I use the extemporaneous method altogether so far as the language used in expressing my thought is concerned. I give careful preparation to thought and arrangement of points and very frequently dictate my sermon or address in full, so that I may know exactly how I am going to begin and how I am going to end. . . . I never commit a sermon or an address to memory. I use the extemporaneous method because of its freedom. I can express myself according to the inspiration I get from my congregation or audience, and I can take advantage of any new line of thought that comes rushing to my mind as I am speaking.

It makes it possible for me to adapt the same line of thought to a great variety of audiences. For that reason people have frequently said, "I heard you give an address on that subject once before, but it wasn't anything like the one I heard to-day." If I am addressing a church congregation I can adapt my method of approach and point of view to them. If I am addressing business men before some service club, I can adapt my speech to them. If I am speaking to an audience of women, musicians and artists, as I recently did, I can adapt the same line of thought with new applications to them. . . .

I consider this method far superior to all others in the liberty that it gives the speaker and in the effects produced upon the congregation or audience.

From the Honorable Edwin T. Meredith, ex-Secretary of Agriculture:

It is my universal practice to speak extemporaneously.

I feel that any speaker, upon any occasion, should make careful preparation, should know his facts and be sufficiently interested in his subject to have the desire to convert his hearers to his views.

It is my practice to have notes covering the subject matter, the three or four points that I wish to make and my conclusion. I have these notes upon cards for reference, but find that they are very seldom referred to.

There is no question in my mind that one speaking in this manner can more effectively present his points under the inspiration of the moment and is in a more persuasive attitude in speaking his arguments to his audience than tho he read them from manuscript. This is quite apparent to any of us who sit in an audience listening to one reading his speech.

From the Honorable Carter Glass, United States Senator from Virginia:

I rarely write a speech that I make in Congress and never write one that I make in political controversy on the hustings. On rare occasions of great importance I have written speeches made in the House of Representatives and in the Senate, such as the speech made in presenting the Federal Reserve Act to the House of Representatives and that in defending the War Department from criticism in 1918, and such as the speech delivered in the Senate in January, 1922, giving an exposition of the federal reserve banking system and defending the system against demagogic criticism.

Speeches of the kind indicated are better prepared because intended for permanent effect in the minds of thoughtful persons throughout the country. Extemporaneous speeches are more effective momentarily because they may be delivered

with greater emphasis and freedom of expression as well as with more fervor and apparent earnestness. A person who has the happy faculty of precise expression of his thoughts in good English can be vastly more effective in extemporaneous speech, in any circumstances, than the person who feels obliged to read from manuscript.

From the Honorable Clarence S. Darrow, eminent attorney:

So far as my speaking is concerned I have almost always used the extemporaneous method. It is not possible to establish anything like a personal relation with your audience in any other way. The speaker should be familiar with his subject and be in the habit of speaking and he will have no trouble with the method. One who begins to use written manuscript soon loses confidence in himself and it is never anywhere near as effective.

From the Honorable William E. Borah, United States Senator from Idaho:

I rarely, if ever, use manuscript. I seek to master the subject in so far as I can, but depend entirely upon the occasion for words, sentences, and paragraphs. I feel that it is altogether the most satisfactory method of public speaking.

From Dr. Henry van Dyke, famous author:

I think that Dr. James M. Buckley has defined, or perhaps it would be better to say described, "Extemporaneous Oratory" very well. Of this art he was a master. Perhaps the pre-arrangement of certain short and telling phrases at the beginning or end of a discourse might be permitted without destroying its extemporaneousness. This was the habit of Gladstone, Beecher, and other fine extemporaneous orators....

Personally I prefer the extemporaneous method as described

above for after-dinner speaking, platform addresses and popular orations. In this kind of work the audience often contributes as much to the form as the speaker does. But where extreme condensation is needed it is best that every word should be chosen and written down beforehand, as in the case of Lincoln's immortal Gettysburg Address. In sermons and lectures I prefer to speak from manuscript or fully prepared notes, in order to avoid wandering and shun the danger of failing to find "terminal facilities." But I think it is a mistake for a speaker in any case to read closely. He should "speak *from*" manuscript and burn it up as he goes.

From the Honorable Smith W. Brookhart, United States Senator from Iowa:

My speeches both in the Senate and before the general public are extemporaneous. It is very rarely that I ever use a manuscript, and when I do I am always embarrassed by it. . . .

From Dr. Robert A. Millikan, noted scientist:

I myself generally use the extemporaneous method, as you define it. I do not know that I consider it superior to the reading of a written document, but the two methods are at least altogether different. The written document is in general more elegant and more valuable in the long run, but so far as holding the attention of an audience is concerned the extemporaneous method has distinct advantages, at least for me.

Sufficient examples have been cited of successful public speakers of the past and present time, who have habitually used the extempore method, to indicate not only that it is a method which can be acquired, but that it is the most feasible method for the practical public speaking of

everyday life. The experiences of these speakers should be an incentive to the young student to apply himself earnestly to the cultivation of the art of extemporaneous speaking.

CHAPTER IV

ADVANTAGES AND DISADVANTAGES OF THE EXTEMPORE METHOD

Dr. Lyman Abbott, in an open letter in *The Outlook*, answering a correspondent who asked for counsel on speech-making, says:

> The purely extemporaneous method seems to me the best and the worst. It is like Longfellow's little girl, — "When it is good, it is very, very good; and when it is bad, it is horrid." The extemporaneous speech is apt to be ill-prepared, ill-digested, imperfectly thought out, repetitious, and sometimes to make up in "sound and fury, signifying nothing," what it lacks in real and tempered feeling. . . . The best manuscript address is more admired; the best extemporaneous address is most effective.

Let us examine some of the factors which contribute to make this method "very, very good," and some of the conditions under which it may be positively "horrid." It should be strongly emphasized at the outset that extempore speaking is not a lazy man's job. Let it be understood that the use of this method presupposes most thorough preparation, and, especially for the beginner, the expenditure of as much, or even greater, time and effort than is required in the use of other methods. It is because some men, who possess that doubtful virtue called "the gift of gab," presume to address audiences when

the subject matter of the discourse is "ill-prepared, ill-digested, imperfectly thought out," that the extempore method is brought into disrepute.

I. ADVANTAGES

The extempore method of speaking has some very distinct advantages over other methods: (1) It meets the demands of modern audiences; (2) it cultivates those mental faculties which are necessary for effective speaking; (3) it promotes a sympathetic relation between the speaker and his hearers; (4) it allows the speaker to adapt his address to the occasion, and (5) it permits a definite contact with the audience.

1. Modern. Extempore speaking meets the demands of present-day audiences, because, as compared with former times, audiences nowadays less frequently expect a long, formal, set address, and more often demand a short, business-like, straight-from-the-shoulder speech. We bewail the lack of the cultivation of oratory among our public men, as compared with the days of Demosthenes and Cicero, and perhaps properly so. But it should be borne in mind that the orator of classical times was poet, essayist, historian, novelist, and newspaper reporter in one. With the invention of the printing press many of these functions disappeared. Even in Webster's time the modern magazine and daily newspaper were practically unknown. But now people are slow to flock to hear an address the original of which, or its equivalent, they can read in a book or magazine; they are not so concerned about missing a long discourse which they can read at

their leisure in the newspaper next morning. Not that occasions are lacking for the elaborate, formal address, or will be lacking in the future, but such occasions are less frequent than formerly. On the other hand, the extempore speech is in more constant demand. In deliberative assemblies, for example, the work is now largely done in the committee rooms, where pointed extempore speeches are required, whereas in the times of Burke, Pitt, and Fox in Parliament, or of Webster, Clay, and Calhoun in Congress, questions of state were threshed out in long debates before the body as a whole.

The extempore method is suited to various other occasions where the public speaker is in demand. The argument in support of an application for a franchise or other privilege before a city council, the presentation of an engineering or financial scheme to a board of directors, the exposition of plans and methods before any one of the various modern associations — on all such occasions the demand is for ideas rather than form, conciseness rather than elaborateness. A speaker on such occasions would cut a sorry figure if he were unable to defend and reenforce his speech by answering extempore any objection, rejoinder, or discussion of any kind that might be interposed. It is obvious that the lawyer and teacher must constantly practice extempore speech; likewise the preacher, aside from the method he may adopt for his weekly sermons. But outside of the professions, such are the conditions of American citizenship that any one must hold himself in readiness to "improve the occasion," and he who has the ability to speak extempore has a most

effective instrument and an indispensable prerequisite for leadership.

The modern audience has a general prejudice against the cut-and-dried oration. Hence the public speaker of to-day usually attempts to hide his preparation, especially if his speech is memorized. It is generally felt to be essential to impressiveness that the fact of verbal premeditation should be kept out of sight, and, even when such preparation is notorious, it is considered more courteous, on the part of the hearers, to ignore it. There is "the habitual presumption that the speech is extemporary," says Professor Jebb, in discussing the differences between ancient and modern oratory. The reasons for this presumption, he says, are that while speech in ancient times required to be artistic, in modern times it must be convincing; that the ancient world compared the orator with the poet, the modern world compares him with the prophet; hence, Professor Jebb continues:

> It becomes a prepossession that the true adviser, the true warner, in all the gravest situations, on all the most momentous subjects, is the one to whom it will in that hour be given what he shall speak, . . . and a contempt is generated for those who deign to labor beforehand on words that should come straight from the heart.[1]

2. Stimulating. Extempore speaking calls into play those mental faculties that are conducive to effectiveness in public speech. First, as compared with speaking memoriter, there is cultivated a memory for ideas rather

[1] Jebb: *The Attic Orators from Antiphon to Isæus*. lxxx. Reprinted by permission of The Macmillan Company, publishers.

than for words. Reference has previously been made to the enormous burden placed upon the memory in giving memorized discourse. Memory in this regard is notoriously treacherous, and bridging over the gaps is a trying and dangerous process. If a connecting word or sentence is lost, all may be lost. No words can describe the excruciating sense of loss when the speaker, sailing before a favorable breeze, suddenly finds that the mind is a perfect blank. The trouble is, of course, that the mind is being taxed to recall words merely, rather than the ideas which the words are intended to convey. To deliver memorized matter effectively the ideas should be mentally re-created along with their expression, but the danger is that this will not be done. And this leads to a common fault in delivery — "speaking by rote." There is apt to be a mere parrotlike, phonographic recitation. The mind being engaged solely in recalling the form, the thought content of his words is not re-created by the speaker, and hence no vital relation of thought to language is conveyed to his hearers; and this fault, in turn, often gives rise to another — a stilted, "oratorical" delivery.

With the memory left free, in extempore speaking, for recalling ideas only, other mental faculties are allowed freer play. Increased mental activity and alertness are engendered. There is increased vitality of thought. It is thought generating thought, for the mind grows by what it feeds on. The self-reliance, alertness, and thought vitality that come from practice in extempore speaking are in time developed and strengthened into fixed habits. It is doubtful, indeed, if there is, within the

same period of time, a higher form of mental exercise than that of facing an audience and attaining self-expression in extempore speech.

3. **Sympathetic.** The extempore method promotes a sympathetic relation between speaker and hearers. They are brought nearer together. Confidence begets confidence, and self-reliance begets sympathy. When it is seen that the speaker is not depending for his words on manuscript or memory, the members of the audience instinctively want to help him along. His speech becomes a heart to heart talk. The chord struck by the speaker is reëchoed by the hearers, so that there results an interplay of sympathy and inspiration. Says Beecher:

> One's message to his hearers should be so delivered as to bring his personality to bear upon them. He should be in free communion with his audience, and receive from them as well as give to them. . . . There are certain states of mind of transcendent importance in preaching, which never come to a preacher except when he stands at the focal point of his audience and feels their concentrated sympathy. No man who is tied to written lines can, in any emergency, throw the whole power of his manhood upon an audience. There is a freedom, a swiftness, a versatility, and a spiritual rush which comes to no man but him whose thoughts are free from trammels, and who, like the eagle, far above thicket and forest, and in the full sunlight, has the whole wide air in which to make his flight. . . . A written sermon is apt to reach out to people like a gloved hand; an unwritten sermon reaches out the warm and glowing palm, bared to the touch.[1]

[1] Beecher: *Yale Lectures on Preaching*, I, 214. Copyright by The Pilgrim Press. Used by permission.

4. Adaptable. Facility in the adaptation of a speech to an occasion or audience is one of the greatest advantages of the extempore method. Almost every one has experienced the incongruity of a formally prepared address which was unfitted to the occasion or to the audience. If a speaker under such circumstances has the ability to recast the language of his address while retaining his prepared line of thought, he can master the situation. The genuine extemporizer, indeed, is rarely the same on two occasions. He may frequently discuss the same subject, but seldom repeats verbatim. He takes advantage of occurrences of the moment. His language, too, is instinctively adapted to the particular audience he is addressing. If he is speaking to a cultured audience, his diction, by a reflex influence, will be elevated to their height; if to a mixed or "popular" audience, he may without conscious effort so speak that they will hear him gladly because they will understand him. The extempore speaker is therefore prepared generally for any occasion.

When a manuscript or memorized address has been prepared, masters of the art of speech sometimes find that in order to reach that particular audience, the form of the prepared address must be cast aside. Fortunate that speaker who is able to do this! It is related of Lyman Beecher that on one occasion a part of the manuscript from which he was reading slipped away from him. A gentleman attempting to return the sheets was met with the exclamation, "Let them alone; they have been a trouble to me all the time; this bottle won't hold the wine of this press." A characteristic of all of Grady's speeches,

it is said, was the ease and felicity with which he seized on suggestions born of the moment and growing out of his immediate surroundings. He was prevailed on to prepare his Dallas speech in advance. It was put in type in the *Constitution* office, carefully revised, and proof slips sent to a number of newspapers. Immediately following the delivery of the speech, Grady telegraphed the *Constitution*: "Suppress speech. It has been entirely changed. Notify other papers."

Without at all qualifying what has previously been said regarding impromptu speaking, the height of eloquence is frequently reached in extemporaneous expression of thoughts born of the occasion. The trained extemporaneous speaker, under the rush of fresh inspiration which comes while speaking, is sometimes able to do his best thinking on his feet before an audience. There come to him sudden flashes of thought, illustrations, and figures of speech which had escaped him in the quiet of his previous preparation. Happy is the speaker who can so adapt himself to the occasion and to the audience that he can take full advantage of whatever may arise out of the exigencies of the moment.

5. **Personal.** Lastly, and most important of all, the extempore method permits a direct contact with the audience. Nothing intervenes to obstruct that direct, personal communication with the hearers which is so necessary for the most effective public speaking. In reading a discourse the manuscript intervenes. In speaking from memory the mental attitude is apt to be subjective rather than objective, and this hinders directness in delivery;

the speaker is looking within for his words rather than without to see the effect of his words; he is unwinding rather than weaving.

Complete sympathy with an audience is attained only by the extempore speaker. His mind is wholly free for spontaneous action in expression. He keeps in constant personal touch with his audience. He is not only speaking to them, but conversing with them. He is not occupied in thinking of something to say; he has previously familiarized himself with his subject by much meditation, and has in mind the plan of his speech. He is not occupied in recalling the words for the expression of his ideas; for that he depends upon the inspiration of the moment. He is occupied only with the problem, how to get his thought into the consciousness of his hearers; how to convince them of his convictions, to persuade them of his beliefs, to impel them to act as he would have them act. He is constantly studying his audience. He gets a response from his hearers' eyes, notes their agreement or disagreement, and proceeds accordingly. Thus is his thought cast in the mold offered to him by the mind of his hearers. Though he has a definite line of thought to develop, he can give due elasticity to its development; he drops those ideas which he sees his hearers have accepted, and elaborates those which he sees they have not accepted. He gets directly *at* his audience and wrestles with them. And the speaker's power in this personal grapple will be the measure of his success.

William Pitt, when accused of unduly exciting the people, replied: "Eloquence is not in the man; it is in

the assembly." A friend once said to Sargent S. Prentiss, "You always mesmerize me when you speak." "Then it is an affair of reciprocity," said Prentiss, "for a multitude always electrifies me."

II. DISADVANTAGES

There are three outstanding disadvantages, or dangers, in the use of the extempore method to which attention should be called. These are: (1) to speak without sufficient preparation; (2) to use an inferior style, or too commonplace language; and (3) to exceed the allotted time.

1. Insufficient preparation. Perhaps the greatest danger confronting the speaker who uses the extempore method is the temptation it offers to speak without sufficient preparation. Especially is this true when one has achieved seeming success on an occasion when he was not well prepared. His friends have complimented him on his speech, and he concludes that thorough preparation is not necessary. He feels that what he has done in one instance, he can surely do again. Then from indolence, or an unwillingness to take the time, he decides that only the most general preparation is necessary. A person in rare instances may succeed under these conditions, but it is certainly not advisable for the average man to assume that he can neglect the most thorough preparation for each occasion.

Insufficient preparation is likely to result in a tendency to wander, and to introduce matter which is irrelevant to the subject under discussion. Not having prepared a definite chart to guide him, the speaker will probably lose

his way and find himself traveling in circles, repeating points already discussed. Again, insufficient preparation may lead to inaccuracy of statement. In the enthusiasm of the moment the speaker may make ill-considered, improper, or even untrue statements. He may say what he will later regret to have said. Of course this is a danger confronting every extemporaneous speaker, but careful preparation reduces the danger to a minimum.

2. Inferior style. It is frequently asserted that the style of the extempore speaker will be inferior to that of one who writes out his address in advance. The style will be different, it is true, for people do not speak as they write. The so-called essay style, the style of written discourse, does not lend itself easily to speech. The style of spoken discourse is simpler, more direct, better adapted to reception through the sense of hearing. There is a real danger, however, that the language of the extempore speaker may be too commonplace, too much the language of the street. He needs to guard against the tendency to use on the platform the common slang expressions which occupy too large a place in the ordinary conversation of the day.

3. Exceeding the time limit. Another real danger facing the extempore speaker is that he may "lack terminal facilities." It is almost unpardonable for a speaker to consume more time than has been allotted to him, and yet how often it is done. Where the manuscript has been prepared in advance and closely adhered to when the speech is given, the length can be definitely determined. But the extempore speaker is likely to elaborate some

points more fully than he had intended, or introduce new matter, and thus speak longer than planned. Dr. Buckley relates the following amusing incident:

A minister who usually read one of his two sermons and extemporized the other was seized with illness early one Sabbath morning. Fearing that he would be unable to preach, he sent for a substitute, but failing to secure one, and feeling slightly better, he struggled to the church. He requested one of the deacons to pray and the hymns were sung. At eleven o'clock he rose, intending to explain that he could not preach, and to dismiss the congregation. Leaning upon the desk he began, "My dear brethren, I had hoped to preach to you this morning upon the theme which has absorbed my meditations during the past week, and if I had the strength to do so, I would have tried to set before you. . . ." After presenting an outline of his ideas he proceeded: "And then, if I could have come to the church in the evening, I designed to expound that beautiful passage in the first chapter of the Book of Revelation," and so continued the story of what he would have done. Finally a bell rang so loud as to attract his attention, and the deacon who had prayed rose and said, "Doctor, that is the one-o'clock bell calling the Catholic children to their school!" He had given them both sermons at greater length than he would have done had he been well.[1]

The disadvantages and dangers in the use of the extempore method can be largely overcome and guarded against by pursuing methods of thorough preparation, which will be discussed at some length in succeeding chapters.

[1] Buckley: *Extemporaneous Oratory*, 298. Reprinted by permission of The Methodist Book Concern.

CHAPTER V

GENERAL PREPARATION — THE MATERIAL

EVERY speech is a composite of thought and language. The speaker must have ideas and he must have command of language with which to express his ideas. While special preparation for a given occasion is of course important, it is of greater importance that there shall be a general preparation of both material and language. What a speaker is able to say on a given occasion will depend not simply on the special preparation he may make for that particular address, but in a very large measure on the broad general preparation he has made for extemporaneous speaking. In addressing Yale divinity students, Phillips Brooks said:

I think that the less of special preparation that is needed for a sermon, the better the sermon is. The best sermon would be that whose thoughts, though carefully arranged, and lighted up with every illustration that could make them clearer for this special appearance, were all old thoughts, familiar to the preacher's mind, long a part of his experience. Here is suggested, as you see, a clear and important difference between two kinds of preachers. One preacher depends for his sermon on special reading. Each discourse is the result of work done in the week in which it has been written. All his study is with reference to some immediately pressing occasion. Another preacher studies and thinks with far more industry, is always gathering truth into his mind, but it is

not gathered with reference to the next sermon. It is truth sought for truth's sake, and for that largeness and ripeness and fullness of character which alone can make him a strong preacher. Which is the better method? The latter, beyond all doubt. In the first place, the man of special preparation is always crude; he is always tempted to take up some half considered thought that strikes him in the hurry of his reading, and adopt it suddenly, and set it before his people, as if it were his true conviction. Many a minister's old sermons are scattered all over with ideas which he never held but which once held him for a week.[1]

This general preparation may be considered under the two headings of Material and Language. The first of these will be discussed in this chapter and the second in the following chapter. General preparation as it relates to the material or the matter which must furnish the foundation for effective extemporaneous speaking may be considered to include (1) the acquiring of general knowledge, and (2) forming habits of gathering and storing suitable materials.

1. **Acquiring general knowledge.** It should be self-evident that a good general education is a prerequisite for successful speech-making, but to those who have been swayed by the rude eloquence of an uneducated orator, it may appear that an education is not a prime essential for the public speaker. But a distinction must be made between the uneducated oratorical genius who knows his particular subject for a particular occasion and is consumed by earnestness in presenting it, and the practical

[1] Taken by permission from Phillips Brooks's *Lectures on Preaching*, 157. Copyright by E. P. Dutton & Co., Inc.

public speaker who can speak intelligently upon many subjects on various occasions.

The need, then, of a good general education for the effective extemporaneous speaker is stressed at the outset because, if he is to be really successful, he must be something more than a voluble automaton. As civilization advances, matter is stressed more than manner. The average audience of to-day wants to be fed, and there must be thought preparation to make a speech palatable. The speaker may not know everything, but the one thing spoken of in a given speech he must know better than the average of his audience. He must be grounded in at least the fundamentals of the various branches of knowledge, for all knowledge is of use to the speaker, whether it is to be employed in a particular speech or not; it tends to give certainty, catholicity, and scope to his views. The education required, need not, of course, be gotten in the schools, but better so, if possible, since the training of school and college will be more economical in point of time, more systematic, and more thorough. However secured, a good general education is essential for the greatest effectiveness in public speaking, just as it is essential for the highest success in any of the professions.

The extemporaneous speaker needs to know, at least in broad outline, the natural sciences, not only for the facts but also for training in the scientific method of reasoning. He needs to keep abreast with the development of scientific thought, to be informed concerning the latest scientific discoveries and inventions. The extemporaneous speaker needs to know history, and of this not the facts

alone, but also the biography of those men whose ideas have largely made history. Buckley says:

> There is no History of which Biography is not the chief part. Laws are made, battles planned and fought, revolution fomented and carried to success, and institutions upreared and maintained by men. Arms and armor, cannon and ammunition, are invented and utilized by men. There is no History without Biography, and no Biography which does not require History to render it intelligible. That Biography is frequently a romance founded on fact, but quite independent of it, and that History may be less true than fiction, students of mature years are aware. But Biography often pricks the rhetorical bubbles of the writer of fictitious History, and truthful History frequently reduces the hero to his proper place in the perspective of human progress. The extemporizer, therefore, to steady his flight, especially in the realms of eulogy and censure, needs to be thoroughly grounded in these cognate branches.[1]

Furthermore, the extemporaneous speaker needs to be well informed on history in the making — with current events. While the World War was in progress the writer listened to a series of addresses which had evidently been prepared some time before. The speaker gave no evidence that he was familiar with the great events which were daily taking place, although many of those events would have afforded splendid sources for material to develop some of his points. The nearest he ever came to making any reference to the current happenings which were so vivid in the minds of his hearers was when he

[1] Buckley: *Extemporaneous Oratory*, 101. Reprinted by permission of The Methodist Book Concern.

would occasionally introduce the phrase, "In such a time as this." His addresses would have been much more effective had he drawn upon the period in which he was speaking for some of his illustrative material.

The extemporaneous speaker should be familiar with the main outlines of ancient and modern philosophy; he should be a logician, practical rather than theoretical, but able to make use of the laws of thought; he should have some knowledge of foreign languages, the more the better; above all, he should know the institutions of his own country, and to this end should study elementary law, political science, and sociology. All the other branches of knowledge might be enumerated. The broader and more general the education of the individual, the greater will be the storehouse of material from which he may draw for a given speech.

2. Forming habits of gathering and storing suitable materials. Broad study and extensive general reading will be of little avail unless one has formed habits of gathering from his reading and storing for future use suitable speech materials. There are some individuals who read much but remember little of what is read. In suggesting that the prospective extemporaneous speaker needs a foundation of broad general reading, the emphasis should not be placed wholly upon quantity, for "you might read all the books in the British Museum (if you could live long enough), and remain an utterly illiterate, uneducated person; but . . . if you read ten pages of a good book, letter by letter — that is to say, with real accuracy — you are for evermore in some measure an

educated person. The entire difference between education and noneducation (as regards the merely intellectual part of it), consists in this accuracy." [1]

While the prospective public speaker should early form habits of accuracy in reading, he must also form the habit of making his mind a storehouse of facts and ideas for subsequent use as speech material. A speaker must of course be a thinker, but he must also learn to think as a speaker — to have an audience constantly in mind. He must, Dickens-like, have an eye for seeing everything, and a knack for turning everything to account. He must cultivate a keen sense for material, as the hound for game. To this end he should be an alert observer, and assimilate his impressions by constant reflection. This has ever been a characteristic habit of successful public speakers.

Henry Ward Beecher says that he found it impracticable to determine the themes of his weekly sermons long beforehand; that he prepared them "mostly on Sunday morning and Sunday afternoon." He adds:

> But then, you must recollect that this was accompanied by another habit — that of regular study and continual observation. I do not believe that I ever met a man on the street that I did not get from him some element for a sermon. I never see anything in nature which does not work toward that for which I give the strength of my life. The material for my sermons is all the time following me and swarming up around me. I am tracing out analogies, which I afterward take pains to verify, to see whether my views on certain truths were correct. I follow them out in my study and see how such things

[1] Ruskin: *Sesame and Lilies*, 41.

are taught by others. . . . These things I do not always at the time formulate for use; but it is a process of accumulation.[1]

Contemporaries of Wendell Phillips testify that in the preparation of his speeches he relied almost solely on his general preparation; that for years he cultivated the habit of thinking on the platform and off; that he was always preparing and storing his memory with facts, pursuing fallacies, linking chains of argument that seemed to have no weakest link, gathering anecdotes, culling illustrations that found their own places when and where they were wanted; and that his accumulated store of points and illustrations was so inexhaustible that he did not need to do anything more than simply draw upon it when the time came.

Now, in accumulating this store of facts, ideas, illustrations — this speech material — one may or may not rely wholly upon the memory. That will depend on the individual. When once the habit is formed, the memory is capable of a high degree of cultivation in this respect, and it should be so cultivated. And yet, few people can hold in the memory, "subject to call at any time," all the matter gleaned from reading, observation, and reflection. If the memory cannot — and perhaps should not — be made a general *index rerum*, some system of note-taking should early be adopted. The speech material must be registered either in the mind or where the mind can readily get at it when needed, for next to knowing a thing is to know where to find it when it is required.

[1] Beecher: *Yale Lectures on Preaching*, I, 205. Copyright by The Pilgrim Press. Used by permission.

How, then, can the memory be aided? The particular method is not so important as long as there is *some* method. One of the best plans, and the one strongly recommended, is the use of a card catalogue, now so generally adopted by writers, speakers, and business men. Blank and index cards, with a filing cabinet, can be bought at a small expense, or a home-made receptacle for filing can easily be provided. Three by five inches is the usual size of these cards, although some individuals prefer a slightly larger card. A small loose-leaf notebook may be used instead of cards, if preferred, but the cards will be found more satisfactory for filing. The form in which these cards are prepared may suit individual needs, but the following is recommended:

SINCERITY	Albert J. Beveridge
Never under any circumstances or for any reward tell an audience what you, yourself, do not believe or are even indifferent about. To do so is immoral and worse — it is to be a public liar.	
The Art of Public Speaking, p. 20.	

The exact source of all material should be accurately noted on the card, giving not only the name of the author, and the book, or the name of the magazine and the title of the article, etc., but the exact page where the reference is found. This not only establishes the habit of accuracy,

but it is a great saving of time in case further reference to the source is desirable.

The arrangement of the index will, of course, vary with individual lines of study and thought. Headings which clearly indicate the nature of the material filed thereunder should be placed upon the index cards. Under such general headings as Anecdotes, Biography, Current Events, Education, Illustrations, Politics, etc., there may well be subheadings indicating more definitely the special character of the material. One great advantage of this sort of a card index is that it allows free expansion by the addition of new headings from time to time as they are needed. Another advantage of the system is that blank cards or a small notebook may always be carried in the pocket, in order that whenever any material is found or thought of it may immediately be jotted down. If the material wanted is too long to copy in full, the name of the book or magazine, with volume and page, may be noted on the card, thus making the information readily available at a later time when needed.

If some such plan as the one suggested is systematically followed, there will be accumulated, in course of time, a store of speech material that can be drawn upon for various subjects and occasions.

CHAPTER VI

GENERAL PREPARATION — THE LANGUAGE

It is not enough that the public speaker shall have ideas to express; he must have command of suitable language with which to express his ideas. The architect may have a mental concept of a beautiful structure, but he must also be able to use effectively the proper symbols for the expression of this concept on paper. Mental concepts, *ideas*, and the symbols for the expression of these concepts, *words*, are both essential for the public speaker. Since "a word is the sign of an idea," it follows that the more words one knows the more ideas he has. It should be self-evident, since words are the medium of expression, that an adequate, accurate and ready vocabulary is a prime necessity for the extempore speaker.

But it is not enough simply to know words: the speaker must be able to use these words in proper combinations; in effective, accurate, well-constructed sentences, for in speech words are used not as individual things but as parts of phrases and sentences. We are primarily concerned with the use of words collectively; with the manner, the style, in which they are combined for the expression of ideas. But to use words effectively in combination, we must understand them individually. Therefore, for the purpose of our study we may consider the preparation of language under the two headings: (1) Building an adequate vocabulary, and (2) improving the style.

1. Building a vocabulary. Every individual has two vocabularies. The first is made up of the words which are intelligible to him when he hears them spoken or sees them on the printed page. This may be called the *recognizable* vocabulary. Second, there are the words which an individual actually uses in conversation; the words which spring spontaneously to his lips for the expression of his ideas. This may be called the *usable* vocabulary. It is evident that with every individual the first of these vocabularies is much larger than the second. We recognize many words when we see them in print or hear them spoken which we never use in our conversation. It is the task of the extempore speaker to improve both of these vocabularies, but more especially to transfer words from his recognizable vocabulary to his usable vocabulary. The effective extempore speaker must not be continually hesitating for the choice of words; he must have an adequate vocabulary of suitable words ready for instant use when needed.

The process of vocabulary building begins in infancy with the first simple words the child learns to lisp. It should continue to the end of life. Even then we will have mastered but a small percentage of the more than four hundred thousand words contained in the latest unabridged English dictionaries. Furthermore, the English language is a living, growing language. Every new invention in the mechanical world, every new discovery in science, every step in the progress of civilization brings into use new words. The invention of the automobile, the airplane, and the radio, for example, has added many

new words to our language in the past twenty-five years. The well-informed individual will familiarize himself with the new words as they come into use.

There is considerable disagreement among authorities concerning the size of the vocabulary of the average college freshman. Some writers place the number of words at his command as low as 800, while others give him credit for being able to use 4500 words. The latter figure includes the words used in writing as well as in speaking. The average individual probably uses a few words in writing which have not been fully incorporated into his speaking vocabulary.

From experiments conducted in the Speyer School, which is the demonstration school of the Teachers College, Columbia University, it was found that the recognizable vocabulary of the pupils in the sixth grade was 30,184 words and the usable vocabulary of the same pupils was 6507 words.[1] It would appear from these figures that some sixth grade pupils have larger vocabularies than are usually credited to the college freshman. Kathrina Koch has said: "Every educator knows that by his fourteenth year the boy has learned, understood and remembered lists of words varying from 15,000 to 20,000. And of these, most teachers realize, to their chagrin, that they succeed in making him use not over 800 or 1000." [2]

The results of investigations differ so widely, due in part at least to the difference in methods used, that it is impossible to reach any very definite conclusions in regard to the size of the vocabulary of the average high

[1] *School and Society*, II, 713. [2] *Educational Review*, XLIX, 68.

school or college student. This fact, however, seems to be quite evident, that the growth of an individual's vocabulary is very rapid during his first ten or fifteen years, but by the time he reaches high school or college he is making very slow progress in vocabulary building. This is emphasized by T. P. Beyer, who has given considerable study to the subject.

> The college student is already, tho not yet completely, a bone-head, lazy about new words. Every teacher who has attempted to induce students to add one good word a week to their working capital, knows how stupendous a task that seems to the student. A two-year-old child gets twenty new words a week without effort; a twenty-year-old student groans in great travail if he must consciously learn two. If we consider that there should be twenty-five interesting words for the freshman to every one within the ken of a two-year-old, the contrast stands out all the more darkly.[1]

It is variously estimated that the recognizable vocabularies of cultured people to-day contain from 25,000 to 80,000 words. The usable vocabulary is generally thought to be about one fifth of the recognizable vocabulary.

It has been found by many tests that there is a very close relationship between the mental ability of students and the size of their vocabularies. That is to say, the best students have the largest vocabularies. Whether they are good students because they have large vocabularies, or have large vocabularies because they are good students may be a question for discussion. We shall not

[1] *Educational Review*, XLIX, 195.

attempt to solve it. It is sufficient for our purpose to emphasize the fact that this relationship exists; that the words we use give unmistakable evidence of the extent of our education and the degree of our culture. For, as Alexander Bain has said: "A man's vocabulary will show with whom he has kept company, what books he has studied, what departments he knows; it will reveal, further, his predominating tastes, emotions, or likings." [1]

The public speaker needs a large vocabulary, not for purposes of display, but of use. Many men are unable, when speaking, to command sufficient words to express their thoughts clearly and effectively. An adequate vocabulary is needed to enable the speaker to express shades of meaning and to insure variety in expression. As Palmer asks:

> Why, then, do we hesitate to swell our words to meet our needs? It is a nonsense question. There is no reason. We are simply lazy; too lazy to make ourselves comfortable. We let our vocabularies be limited, and get along rawly without the refinements of human intercourse, without refinements in our own thoughts; for thoughts are almost as dependent on words as words on thoughts. For example, all exasperations we lump together as "aggravating," not considering whether they may not rather be displeasing, annoying, offensive, disgusting, irritating, or even maddening; and without observing, too, that in our reckless usage we have burned up a word which might be convenient when we should need to mark some shading of the word "increase." Like the bad cook, we seize the frying-pan whenever we need to fry, broil, roast, or stew, and then we wonder why all our dishes taste alike

[1] Bain: *Mental and Moral Science*, 117.

while in the next house the food is appetising. It is all unnecessary. Enlarge the vocabulary.[1]

The task before us, after all, is not so much the development of a large vocabulary, desirable as that is, but rather the mastery of the vocabulary that we have. A small vocabulary of four or five thousand words, which one can use with accuracy and fine discrimination, is preferable to a much larger list of words, many of which are used incorrectly. "A few words well chosen and well distinguished, will do work that a thousand cannot, when every one is acting equivocally, in the function of another."[2]

It has been claimed that three fourths of the people who speak English have no distinct idea of three fourths of the words employed. This statement may be too strong. But it is rather evident that the average college graduate appears to better advantage in almost every other department than in English speech. Let the student ask himself how many words he has read or heard, and perhaps used frequently, the exact meaning of which, after all, he does not know. Such words are not, strictly speaking, in one's vocabulary. An heroic effort should be made to turn this dead lumber into working material.

Let us consider, then, some ways and means of enlarging our stock of thought symbols and transferring words from our recognizable to our usable vocabulary, for it is the latter with which the extempore speaker is primarily concerned. The broad general reading recommended in

[1] Palmer: *Self-Cultivation in English*, 21. Houghton Mifflin Company.
[2] Ruskin: *Sesame and Lilies*, 42.

the last chapter will undoubtedly do much to enlarge our store of words. If we read carefully, and if we discuss the subjects upon which we are reading with our friends, we will unconsciously acquire new words. But the process of absorption will be too slow. Some special plans are needed to gain the accuracy and the facility in the use of words which the extempore method of speaking demands.

It may be helpful and interesting to the student to make at the outset an investigation as to the size of his present usable vocabulary. This can easily be done with some such list of words as that contained in *The Teacher's Word Book*, by Edward L. Thorndike. (Published by Teachers College, Columbia University, 1921.) Dr. Thorndike states in the Introduction that "The Teacher's Word Book is an alphabetical list of the 10,000 words which are found to occur most widely in a count of about 625,000 words from the literature for children; about 3,000,000 words from the Bible and English classics; about 300,000 words from elementary-school textbooks; about 50,000 words from books about cooking, sewing, farming, the trades, and the like; about 90,000 words from the daily newspapers; about 500,000 words from correspondence. Forty-one different sources were used."

The average college freshman should of course be able to recognize and define all the words contained in this list, but undoubtedly he will find many words which he never attempts to use in speech; words which have no place in his usable vocabulary. It will be profitable for the student to go through this list carefully and check every word which he is not conscious of using in conversa-

tion. He now has a list of words which, since they are among the most common words in the English language, he should earnestly endeavor to make a part of his working equipment. How shall this be done? Commit the words to memory? That would be as foolish as to memorize long lists of dates without any knowledge of the historical events with which the dates are associated, or to learn the names of noted men and women with no information concerning their achievements. He should select a word at a time and make a thorough study of that word.

This may be a good place to stress the point that the student of public speaking should have on his desk, always accessible, a good, up-to-date dictionary. It is not necessary that this shall be an unabridged dictionary, although such a volume is a good investment for the student. Such an abridgment as *Webster's Collegiate Dictionary* (G. and C. Merriam Company) or the *Desk Standard Dictionary* (Funk and Wagnalls Company) will usually answer the purpose. The small pocket dictionaries do not define with sufficient fullness to be of any value in word study.

First, look up the word in the dictionary. In word study the use of the card system is strongly recommended. Use a separate card for each word, and place upon it the following: (1) the exact pronunciation; (2) the different meanings; (3) the synonyms; (4) two or more sentences in which the word is used correctly. Cards thus prepared may be filed alphabetically in the card index under the heading of Words. The cards should then be studied

until the words are definitely added to the usable vocabulary. In acquiring new words, particular attention should be given at the outset to the exact pronunciation. Audibly pronouncing the word several times will help to fix it accurately in mind. This is important, for if an incorrect pronunciation is learned it will later be found difficult to correct it.

Whenever a student meets a new word either in reading or in conversation, which he desires to add to his usable vocabulary, this same method should be followed. If the student will faithfully and systematically follow this plan for a few months, not only will he have added many new words to his store but he will have gained an exactness in the use of words. But why spend so much time in writing out the cards? Is it not enough to look up the words in the dictionary? If we simply look up a word in the dictionary, it is very likely to be forgotten before we have occasion to use it. The card may be reviewed daily until the word is fully mastered. Furthermore, the act of writing the word, especially using it in proper sentences, will do much to impress it upon the mind.

In addition to the above plan, the student will find it helpful to study some good book on vocabulary building, such as the *Century Vocabulary Builder*, by Greever and Bachelor (The Century Company, 1923), or *Purdin's Vocabulary of Words Constantly Needed* (Harr Wagner Publishing Company, 1923).

2. Improving the style. One of the objections sometimes advanced against the extempore method is that the speaker uses an inferior style. It must be admitted that

this is true of some extemporaneous speeches, when compared with well written discourses. The care in the choice of words and in the construction of sentences, which the writer may use, is not permitted the speaker who must determine the form of his expression while before an audience. With the latter revision is impossible. The sentences must be uttered as first conceived. This makes it imperative that the extemporaneous speaker shall give careful attention to the matter of his style. At the moment of speaking he must attend primarily to his ideas; the language for the expression of these ideas must come quite spontaneously. Since he depends largely upon the moment for the form of his expression, it is evident that he cannot have a style especially for the platform. His platform style must be his everyday style. Since, then, it is his everyday style that he must use in his public speaking, he must form good habits of everyday speech.

We would not imply that the style of good extempore speaking does not rise above that of common, ordinary conversation. Each individual has various styles of speech, just as he has different styles of clothing. A man does not wear his tuxedo to play golf nor his overalls in his office. Each garment is worn on its appropriate occasion. So in conversation, the language is suited to the subject, the listeners, and the occasion. Since public speaking is more formal than ordinary conversation, it calls for a somewhat more formal style of expression. The public speaker will clothe his thoughts in their best attire, but this style will be just as much an expression of

the man as the language he may use in the office and the home.

The extempore speaker must cultivate his best conversational style, for, as Brander Matthews has said: "A sloven in speech is as offensive as a sloven in manners or in dress; and neatness of phrase is as pleasant to the ear as neatness of attire to the eye. A man should choose his words at least as carefully as he chooses his clothes." [1] If a person's best conversational style is not good enough for public speaking, he should improve his conversation, for in speaking he should use his own language. David did better with his own sling than he could have done with the sword and armor of Saul.

Since the style of the extempore speaker will be an expression of the speech habits he has formed, he should guard his daily conversation, avoiding the cheap, vulgar slang and loose sentence structure of the street. We say the *cheap*, *vulgar* slang, for it is now generally recognized that there are different classes of slang; that some words classed as slang have a legitimate place in American speech. Brander Matthews says:

> An analysis of modern slang reveals the fact that it is possible to divide the words and phrases of which it is composed into four broad classes, of quite different origin and of very varying value. Toward two of these classes it may be allowable to feel the contempt so often expressed for slang as a whole. Toward the other two classes such a feeling is wholly unjustifiable, for they are performing an inestimable service to the language.

[1] Matthews: *Parts of Speech*, 212. Reprinted by permission of Charles Scribner's Sons.

Of the two unworthy classes, the first is that which includes the survival of the "thieves' Latin," the vulgar terms used by vulgar men to describe vulgar things. This is the slang which the police-court reporter knows and is so fond of using profusely. This is the slang which Dickens introduced to literature. This class of slang it is which is mainly responsible for the ill repute of the word. Much of the dislike for slang felt by people of delicate taste is, however, due to the second class, which includes the ephemeral phrases fortuitously popular for a season, and then finally forgotten once for all. These mere catchwords of the moment are rarely foul, as the words and phrases of the first class often are, but they are unfailingly foolish. . . .

The other two classes of slang stand on a different footing. Although they suffer from the stigma attached to all slang by the two classes already characterized, they serve a purpose. Indeed, their utility is indisputable, and it was never greater than it is to-day. One of these classes consists of old and forgotten phrases or words, which, having long lain dormant, are now struggling again to the surface. The other consists of new words and phrases, often vigorous and expressive, but not yet set down in the literary lexicon, and still on probation. In these two classes we find a justification for the existence of slang — for it is the function of slang to be a feeder of the vocabulary. Words get threadbare and dried up; they come to be like evaporated fruit, juiceless and tasteless. Now it is the duty of slang to provide substitutes for the good words and true which are worn out by hard service. And many of the recruits slang has enlisted are worthy of enrolment among the regulars.[1]

Our speech is greatly influenced by environment. Fortunate is the child who hears good English habitually spoken in the home; whose parents take an intelligent

[1] Matthews: *op. cit.*, 189.

interest in the language he is acquiring. Josephus Daniels, in speaking of the style of Woodrow Wilson, says: "Wilson's style was the finished product of the preparation in the home of his preacher-father. It was a sin to the Presbyterian preacher to be guilty of the loose use of words, as of lapses in manners and morals. The son was early required to avoid every useless word and to go to the dictionary for the real meaning of the term employed." [1] The result of this careful home training was evident in the public speeches of Woodrow Wilson, for, as Mr. Daniels again says:

> After entering public life he no longer had time or opportunity for sustained study and literary composition. As from time to time he was called upon to express himself upon the great political, social, and international questions of the hour, it was chiefly through the spoken word that he had to convey the conclusions and opinions formed in his richly stored mind. And yet, so thorough was his knowledge of the subjects dealt with and so perfect his command of English, that many of the stenographic reports of his extemporaneous speeches read like finished examples of carefully composed written work.[2]

In the development of an effective style for extempore speaking, we believe it will be more profitable for the student at the outset to spend considerable time carefully reading examples of effective speeches, rather than to undertake a detailed study of the principles of speech composition. Too much attention to theory at the beginning may result in the student's becoming too conscious

[1] Daniels: *Life of Woodrow Wilson*, 13. Reprinted by permission of The John C. Winston Company.

[2] Daniels: *op. cit.*, 88.

of his own style, and thus suppress freedom of expression. If the student will read and re-read the speeches of the most effective American public speakers of the past and present time, his own style will be greatly influenced thereby. There are many collections of speeches, from which material for this purpose may be drawn. We would especially recommend two volumes compiled by Professor James M. O'Neill: *Classified Models of Speech Composition*, and *Modern Short Speeches*, both published by the Century Company; also Shurter's *Masterpieces of Modern Oratory*, published by Ginn and Company.

We advise the study of speeches, rather than the great literary masterpieces, for there is a marked difference between the style of oral discourse and the style of written discourse. The first is composed to be spoken; the second is written to be read silently. One is for the ear, the other for the eye. The extempore speaker should, of course, be acquainted with the great masterpieces of literature, but for examples of style he should choose that which was prepared to be spoken rather than that which was written to be read.

Spoken discourse must meet a requirement not always considered an essential for the printed page. It must be *instantly intelligible*. The listener must be able to grasp the speaker's meaning without effort and without delay. He must catch the idea at the moment it is expressed. In reading we may pause and meditate; we may consult the dictionary for the unfamiliar word; we may re-read the sentence or the paragraph, if the meaning is not clear. In listening to a speaker we can do none of these things.

We must understand him at once or not at all. Clearness to the extent of "instant intelligibility" is the great essential of the style of oral discourse.

Two factors contribute to the ease with which we are able to grasp the thought of the speaker. The first is his choice of words. It is not necessary that the words should all be short and simple, for this is not true of conversation, but they must be familiar words, readily understood by the listeners. From his ready vocabulary the speaker must select words suited to the average intelligence of the particular audience to which he is speaking. We once heard a clergyman undertake to preach a series of sermonettes to the children of his congregation, before he began his regular Sunday morning sermons. After three attempts he gave it up. The only noticeable difference between the five-minute talk to the children and the longer discourse to the congregation was in the length. The choice of words and the general style was the same. The children could understand the sermonette no better than they could the regular sermon. We saw a physician fail to hold the attention of a men's club, after he had been invited to speak to them on a subject in which the members were interested. He made the mistake of talking to laymen in the technical language of his profession — language which of course would have been very appropriate in speaking to a group of his colleagues.

Instances are common where speakers fail, or at least are less effective, because they use too many words not readily understood by the audience. Unusual words, technical terms, and foreign phrases are to be avoided in

speaking to general audiences. If they must be used their meaning should at once be made clear. Their use may convey the impression that the speaker is learned, but he will be more effective if he adopts for his motto the sentence which it is said Lyman Abbott placed above his desk in bold type: "I will make this so plain that my Aunt Mary can understand it."

The second factor which aids us in understanding the speaker is the sentence structure. The student will note, in comparing oral discourse with written discourse, that in the former the sentences average shorter and are simpler in construction. When long sentences are used, the phrases which strike the ear as units of thought are short enough to be easily grasped. Long, involved sentences are generally avoided. The style is direct and often personal. It has a vividness not usually possessed by written discourse.

As a help both in acquiring an adequate vocabulary and in developing an effective style, the student should have considerable practice in writing. He need not, and usually should not, write out speeches that are to be given extempore. But he should write something else. He may write paragraphs on current events, or his opinions on various subjects in which he is interested. He should write to the best of his ability, in his best conversational style, carefully choosing his words and seeking clearness and conciseness. If this practice in writing is carried along with the study of model speeches, it will do much to guard the student against the dangers of looseness and prolixity in extempore speaking.

The effective extempore speaker must be able to stand before an audience and give full attention to his subject matter. Words for the expression of his ideas must come freely and his style must be pleasing and expressive. This will result only from much attention given *off the platform* to the general preparation of language.

CHAPTER VII

SPECIAL PREPARATION — CHOOSING THE SUBJECT

We now come to the discussion of the preparation of a definite speech for a specific occasion. The first consideration is the choice of a subject. The subject may have been assigned to the speaker, thus relieving him of the necessity of determining for himself the theme to be discussed. In this case, however, it is still advisable to apply the tests discussed in this chapter, for the speaker should realize that the particular subject upon which he attempts to speak may have very much to do with his success or failure. If after applying these tests the speaker feels that the subject assigned is one upon which he cannot speak effectively, he would do well to suggest to the committee in charge some modification.

Mark Twain relates the following incident concerning his choice of subject for his famous toast on *The Babies:*

> In 1879 the general [General Grant] had just returned from his journey through the European and Asiatic world, and his progress from San Francisco eastward had been one continuous ovation; and now he was to be feasted in Chicago by the veterans of the Army of the Tennessee — the first army over which he had had command. The preparations for this occasion were in keeping with the importance of it. The toast committee telegraphed me and asked me if I would be present and respond at the grand banquet to the toast to the ladies.

I telegraphed back that the toast was worn out. Everything had been said about the ladies that could be said at a banquet, but there was one class of the community that had always been overlooked upon such occasions and if they would allow me I would take that class for a toast — THE BABIES. They were willing, so I prepared my toast and went out to Chicago.[1]

When the speaker is permitted to choose his own subject he should carefully consider the following questions: (1) Is the subject one in which the speaker is thoroughly interested? (2) Is the subject potentially interesting to the audience to be addressed? (3) Is the subject suitable to the occasion? (4) Is the subject sufficiently limited to permit of development within the time allotted?

A brief discussion of these tests will indicate their importance.

1. Interesting to speaker. Is the subject one in which the speaker is thoroughly interested? While interest does not necessarily imply knowledge, it is assumed in this discussion that if an individual is thoroughly interested in a subject he already has a general knowledge of the subject and that his interest will lead him to acquire the special information necessary to speak intelligently upon it. We might well apply to a speech what Ruskin has so well said regarding a book:

The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one else can say it. He is bound to say it, clearly and melodiously if he may; clearly, at all events. In the sum of his life he

[1] *Mark Twain's Autobiography*, 14. Reprinted by permission of Harper and Brothers.

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finds this to be the thing, or group of things, manifest to him; this the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down forever; engrave it on rock, if he could; saying, "This is the best of me; for the rest, I ate, and drank, and slept, loved and hated, like another; my life was as the vapour, and is not; but this I saw and knew; this, if anything of mine, is worth your memory." This is his "writing"; it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription, or scripture. That is a "Book."[1]

This may seem to be altogether too rigid a test for ordinary speech making. Undoubtedly it is for the short speeches which the average man will make in his daily business or professional life. But it is contended that the more the speaker is interested in the subjects discussed the more effective, other things being equal, will his speeches be. The best speeches are those which are the outgrowth of the speaker's own experiences, the expression of what he has himself known and felt concerning the subject. The interest of the speaker in his subject is of first importance.

2. Interesting to audience. Is the subject potentially interesting to the audience to be addressed? It is not necessary that the subject shall be one in which the audience is already interested, nor is it essential that it shall be one on which the members of the audience hold similar views with the speaker. It is important, however, that the subject be of such a nature that the speaker will be able to interest his audience in it as he proceeds to discuss

[1] Ruskin: *Sesame and Lilies*, 37.

it. The subject should not be one wholly outside the scope of the interest of the listeners. The particular audience to be addressed should be carefully considered. What would be of interest to one audience might be very uninteresting to another audience.

For the purpose of this analysis a consideration of the following questions would be helpful. Who will compose the audience? What are their intellectual capacities? What are their interests in relation to the proposed subject? Is it probable that they will care to hear the subject discussed? In what phase of the subject are they particularly interested? What other subjects are to be discussed by other speakers on the same program? A subject that would be received with considerable interest by one audience might be very uninteresting to another audience. It is important, therefore, that each subject should be chosen with a due consideration of the particular audience to which it is to be delivered.

3. Suitable to occasion. Is the subject suitable to the occasion? Special occasions will of course suggest special subjects. An audience assembled for a special purpose will very naturally expect the speaker to discuss a subject in keeping with the purpose for which the meeting is called. Speeches of dedication, inaugural addresses, and commencement addresses demand the discussion of subjects in keeping with the occasions. Such special days as Memorial Day and Armistice Day should suggest appropriate themes. Washington's Birthday, Lincoln's Birthday, and other anniversary events call for subjects somewhat in harmony with the special event celebrated.

While a eulogy need not necessarily be given, the subject should clearly arise out of the occasion.

Abraham Lincoln, while comparatively young and unknown, was asked to give an address on Washington's Birthday. Somewhat to the surprise of his audience, he devoted his time to a discussion of the subject of government. Then, pausing for a moment, he said: "This is the hundred and tenth anniversary of the birth of Washington. We are met to celebrate this day. Washington is the mightiest name on earth — long since mightiest in the cause of civil liberty. On that name no eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and in its naked deathless splendor leave it shining on." The effect of this speech was undoubtedly greater than would have been the case had Lincoln devoted an entire address to a eulogy of Washington.

On a certain occasion a well-known orator was invited to give a college commencement address. He chose for his subject, "The Constitution and Its Makers." He gave a dry historical dissertation on the Constitutional Convention. Needless to say the audience was greatly disappointed. The subject was unsuited to a commencement occasion.

The speaker who fails to consider the occasion in making his choice of subject may count himself fortunate if, by accident, he has hit upon a suitable theme.

4. Sufficiently limited. Will the subject permit of development within the time allotted? The wise speaker

will always ascertain in advance the exact time he is expected to use on the program, and he will keep well within that time. Many an otherwise good speech is spoiled because it is too long. This common fault can be avoided if the speaker will choose a subject that can be treated satisfactorily within the time assigned. He will narrow a broad general theme to a more limited, definite phase of the subject, upon which he is certain he can make his point before the expiration of his time. Most beginners make the mistake of selecting too broad a subject. The subject "Religion" would be altogether too broad and general for a speech on any conceivable occasion. From such a general theme the speaker must formulate a specific topic suitable to the occasion and the audience, and this topic must be one that comes within the scope of the speaker's interest and capabilities.

The great variety of possible subjects included within the general term "Religion" is well illustrated by the opening paragraph of an address on the subject: "The Religion of the Future," delivered by Dr. Charles W. Eliot, at the closing session of the Harvard Summer School of Theology, July 22, 1909:

As students in this summer's School of Theology you have attended a series of lectures on fluctuations in religious interest, on the frequent occurrence of religious declines followed soon by recoveries or regenerations both within and without the churches, on the frequent attempts to bring the prevalent religious doctrines into harmony with new tendencies in the intellectual world, on the constant struggle between conservatism and liberalism in existing churches and between idealism and materialism in society at large, on the effects of

popular education and the modern spirit of inquiry on religious doctrines and organizations, on the changed views of thinking people concerning the nature of the world and of man, on the increase of knowledge as affecting religion, and on the new ideas of God. You have also listened to lectures on Psychotherapy, a new development of an ancient tendency to mix religion with medicine, and on the theory of evolution, a modern scientific doctrine which within fifty years has profoundly modified the religious conceptions and expectations of many thinking people. You have heard, too, how the new ideas of democracy and social progress have modified and ought to modify not only the actual work done by the churches, but the whole conception of the function of churches. Again, you have heard how many and how profound are the religious implications in contemporary philosophy. Your attention has been called to the most recent views concerning the conservations of energy in the universe, to the wonderful phenomena of radio-activity, and to the most recent definitions of atom, molecule, ion, and electron — human imaginings which have much to do with the modern conceptions of matter and spirit. The influence on popular religion of modern scholarship applied to the New Testament has also engaged your attention; and, finally, you have heard an exposition of religious conditions and practices in the United States which assume an intimate connection between the advance of civilization and the contemporaneous aspects of religions, and illustrated from history the service of religion — and particularly of Christianity — to the progress of civilization through its contributions to individual freedom, intellectual culture, and social coöperation.[1]

Here Dr. Eliot suggests at least seventeen more or less specific topics on the general subject of "Religion."

[1] Charles W. Eliot, in *The Durable Satisfactions of Life.* Reprinted by permission of Dr. Samuel A. Eliot.

Many of them are still too broad for single addresses, and were considered, as he implies, in a series of lectures.

It is well, then, to avoid the mistake so frequently made of choosing a subject altogether too broad to be adequately treated within the time allowed. If an assigned subject is too broad, the speaker should select a more limited phase of the topic, and make clear his limitation in his introductory sentences.

The average student does not seem to appreciate at all that no speaker has time, in the period usually allotted to him, to develop more than one specific phase of a topic. So, instead of developing one distinct idea, the student is apt to touch lightly — and therefore limply — upon every possible phase, to the sacrifice of unity, coherence, and pointedness.

In response to a toast on "The Mississippi Valley," "Private" John Allen of Mississippi began as follows:

"This is a broad subject. It reminds me a good deal of a man I heard deliver an address down in my country one night. He said: 'Ladies and gentlemen, as I came to your beautiful city this evening, some of your citizens very kindly invited me to deliver an address to-night, and as I came down to the hall I thought upon what subject I should address you, and there just occurred to me the small subject of "The Past, the Present, and the Future."' The Mississippi Valley is almost as extensive as this subject. It reminds me of what the negro said about preaching. Somebody asked him if he was a preacher, and he said, 'No, I am just an exhorter.' 'What's the difference between preaching and exhorting?' He said, 'There's a great deal of difference. In preaching you must take a text and stick to it, but in exhorting you can branch.' Now, when you come to the Mississippi Valley, you can branch."

But to achieve a result, avoid a subject which offers the

temptation to branch. . . . Remember that any speech worth while must leave some *definite impress*. Do not be content simply to say "something about" a subject. Instead of lightly touching upon a dozen topics, develop one distinct idea — conceive some one point *and make it*. You will find in oratorical masterpieces little encouragement for the use of general subjects, with the resulting copiousness, diffuseness, and "glittering generalities." The speeches of those men who have moved audiences and molded public opinion have always been characterized by definiteness and singleness of purpose.[1]

Choosing a suitable subject is not always an easy matter. If the theme finally selected is interesting to the speaker and potentially interesting to the audience to be addressed; if it is suited to the particular occasion and sufficiently limited in scope, the speaker has made a good beginning with his preparation.

In concluding this chapter it may be well to point out the distinction between "subject" and "title." These two terms are frequently confused in the minds of beginners. The subject is that theme concerning which we are to speak; the title is the particular name or distinctive designation which we attach to the address, by which it may be distinguished from other addresses.

The subject and the title are very frequently expressed in the same words. *The Religion of the Future* is both the subject and the title of the address by Dr. Eliot to which we have referred above. *The Benefits of a College Education*, by President Lowell; *The Art of Acting*, by Sir Henry

[1] Shurter: *The Rhetoric of Oratory*, 199–200. Reprinted by permission of The Macmillan Company, publishers.

Irving; *The Eloquence of John Adams*, by Daniel Webster, afford other examples of titles which clearly reveal the subjects discussed.

Sometimes a speaker prefers to use a title which does not directly indicate the nature of his subject. Old subjects are sometimes concealed and interest aroused by the use of an attractive title. Dr. Russell H. Conwell's great lecture on success which he delivered six thousand one hundred and fifty times to American audiences, was entitled *Acres of Diamonds*. Dr. Edward Amherst Ott's lecture entitled *Sour Grapes* is a discussion of heredity. The title should always be appropriate; never far-fetched. Its aptness should be very evident when the address is heard. Dr. Conwell's happy choice of title was very apparent after hearing the introduction to his lecture. Dr. Ott indicates the relation of his title to his subject by quoting in his introduction Jeremiah XXXI: 29, "The fathers have eaten a sour grape, and the children's teeth are set on edge." If a speaker desires to use a title which does not directly state his subject, it should be chosen with great care to the end that it may be attractive and at the same time its appropriateness at once apparent to all who hear the address.

CHAPTER VIII

SPECIAL PREPARATION — DETERMINING THE PURPOSE

The subject having been selected, the next step in preparation is to determine the purpose of the speech. While we may consider selecting the subject and determining the purpose as two separate steps, in actual practice they are often taken simultaneously. They are so closely related that one cannot well be considered without involving the other. Sometimes a particular subject is chosen because the speaker wishes to accomplish a certain definite purpose, or the nature of the subject selected determines the end to be attained by the speech. Whether considered together or not, the speaker should not proceed with his preparation until he has definitely answered the question: "What shall I undertake to accomplish by speaking upon this subject?"

The importance of this step in speech preparation is frequently overlooked. The most evident purpose in much of the speaking we hear seems to be to fill a given number of minutes on the program. Not the definite results to be accomplished by the speech but the time to be consumed in speaking is too often the factor which determines what a speaker shall say. The purpose of the speech has not been considered. The purpose for which a building is to be used is known before the plans are

drawn. The purpose for which a journey is to be undertaken is considered before setting out. The purpose of a business interview is clearly in the mind of the caller before entering the office of an executive. A predetermined purpose is considered essential to success in all the practical affairs of life. It is equally important in successful speech-making. Effective speeches are planned to accomplish a clear, definite purpose in the mind of the speaker from the beginning of his preparation.

With the subject and the definite audience in mind, the speaker, before proceeding farther, may well put to himself the following questions: Exactly what do I want my audience to do in relation to my subject? (1) Is it my purpose simply to give my hearers certain information concerning the subject; to state certain facts; to explain the subject to them; to instruct them? (2) Do I wish to go farther than this and lead my audience to accept a certain definite conclusion in regard to the facts presented; to convince my hearers of the truth or falsity of some proposition related to my subject; to show them that something is wise or foolish, good or bad, or that a certain policy should or should not be adopted? (3) Is it my desire to influence the conduct of my hearers in relation to my subject; to persuade them to act upon the information I have given; to lead them to do or to refrain from doing a certain thing? (4) Is it my intention to consider principles rather than specific acts; to stir the feelings of my listeners in relation to my subject; to arouse within them a certain emotional reaction which may find expression in accordance with individual desires? (5) It

may be that I wish simply to entertain my audience; to give them pleasure?

This analysis of purpose suggests five possible results, one of which the speaker should definitely set before him as the goal to be attained by his speech. These may briefly be called — (1) to instruct, (2) to convince, (3) to persuade, (4) to impress, and (5) to entertain. Some further discussion of each may be helpful.

1. To instruct. Classroom lectures, addresses and papers at meetings of educational societies and scientific associations, talks at group meetings of professional, commercial, and industrial organizations, suggest occasions when the purpose of the speaker would probably be to give information, to explain, or to instruct. Understanding is the final aim of the speaker. He simply presents facts concerning his subject, making no attempt to lead his listeners to accept any definite conclusion in regard to these facts or to respond with any definite action. His speech is purely expository. If he is explaining the city manager plan of government, he makes no attempt to convince his hearers that it is better than other forms of municipal government. He allows the members of his audience to draw their own conclusions. Exposition, as we shall see, is an essential step to the end of conviction or persuasion, but there are times when the speaker desires to go no farther than to explain and instruct. When he has finished speaking he wishes his listeners to be able to say: "I understand. The subject is now clear to me."

2. To convince. The speaker may aim to go farther than merely to explain or instruct. He may wish to

shape opinion; to gain assent to a proposition. The end sought may be agreement, rather than understanding only. Clear exposition, however, is always the foundation upon which sound argument is built. Before we could reach the conclusion that the city manager plan is the best form of municipal government, we must understand this plan and know wherein it differs from other systems of city government. If we accept a conclusion without clearly understanding the facts upon which it is based, we are likely to change our opinion upon the receipt of further information. Misunderstandings between individuals often vanish when the facts in the case are clearly stated. Facts alone are sometimes sufficient to win an argument.

The speaker should never overlook the importance of clear exposition as a basis for effective argument. But if it is his purpose to convince, he must usually go farther. By processes of reasoning he must show that the facts presented lead to certain conclusions. Rather than leaving his listeners free to draw their own conclusions, or no conclusions, he will endeavor to win their agreement with his views. He will wish them to be able to say when he is through speaking, not simply: "I understand," but "I agree with you."

3. To persuade. The speaker may desire to go still farther. In addition to having his listeners understand him and agree with him, he may wish them to take some action concerning his subject. Persuasion denotes action. The speaker seeks to influence the conduct of his hearers. A city election is pending. The speaker is not content

that his listeners shall agree with him that the city manager plan of government is the best form. He undertakes to persuade them to go to the polls on election day and vote for the new plan. They may agree with him that a change is desirable, but if they fail to vote he has not accomplished his purpose. He is speaking to win votes. He must, therefore, show the members of his audience that the subject concerns them; that it is to their own best interests that the plan is adopted. He must motivate his hearers.

In this brief analysis of purpose in speech-making, we are not undertaking to state the methods by which the different ends may be attained. Nevertheless, we wish to emphasize here that, just as effective argument rests upon a foundation of clear exposition, the most successful appeals to action are built upon clear understanding and cogent reasoning. It is true that people sometimes act under strong emotional appeal, without considering any reasons for their action. But action taken under such circumstances is not usually intelligent, and is likely to be reversed when the individuals have had time to think.

A classic example of this is the speech of Patrick Henry in the House of Burgesses of Virginia. Henry had introduced a resolution strongly denouncing England for passing the Stamp Act. Under the spell of his impassioned oratory, the resolution was unanimously adopted. The next day, however, the first business before the house was a motion to reconsider the vote on Henry's resolution. On the second vote the resolution was defeated. Reason had prevailed over passion. Go into any community a

few weeks after a professional evangelist has held a "series of meetings" and it is hard to find his converts. Emotion is essential to persuasion, but it must be tempered with reason.

4. To impress. There are occasions when the speaker does not wish to make the direct appeal for action which persuasion implies. His appeal is more general and concerned with principles rather than specific acts. For example, a speaker may address a high school senior class on the subject of a college education. He makes a direct appeal to the students not only to attend college but to enroll in the college he represents. His purpose is *to persuade* them to enter a certain college. The same speaker might talk to the same group on "The Value of a College Education." He makes no direct appeal to them to attend his college, or in fact any college. It is his purpose *to impress* them with the importance of education; to cause them to *feel* that a college education is worthwhile. As a result of this speech some may go to college — may even enter the college which the speaker has attended — but this is because they were impressed by the speech, and not from any persuasive appeal that was made to them.

In the eulogy, which is often cited as typical of the impressive speech, the subject of the address is praised and his good deeds recounted. No definite appeal is made to the listeners, and yet many who hear are impelled to do nobler deeds and live better lives. Speeches of commemoration, or commendation, and speeches on anniversary occasions are usually impressive in their purpose.

5. To entertain. Sometimes a speaker may desire to do nothing more than entertain his audience. When he has finished speaking he simply wishes his listeners to be able to say, "That was very enjoyable." The speech with entertainment as its purpose goes no further than to amuse, to afford pleasure. Whenever the purpose is merely to entertain, the speech will be planned very definitely to accomplish that end.

The typical speech to the end of entertainment is the after-dinner speech. Mark Twain's toast to *The Babies* and his speech on *New England Weather* afford good examples. However, on many banquet occasions the speaker may have a more serious purpose. While he must still be entertaining, radiate good fellowship, and conform to the spirit of the occasion, he may desire to go beyond the limits of mere entertainment and give an address which would accomplish one of the other purposes we have named.

A clear distinction should here be made between entertainment and interest. All speeches should be interesting. No matter what the ultimate purpose may be, the speaker, if he is to be effective, must catch and hold the attention of his hearers. A speech may be very entertaining, and yet carefully planned to accomplish some other purpose than merely to amuse the audience.

The five different purposes which we have now stated afford an adequate classification for practical speech-making. As one of the first steps, then, in preparation, the speaker should carefully analyze his purpose and determine which one of these results he will undertake to

accomplish. To clarify and fix this purpose in mind, it should be written down. It may be expressed in what we may call a *statement of purpose* — a statement in the simplest possible form of the end to be attained. Suppose the subject is College Examinations. Careful analysis of the purpose of the speech might result, for example, in any one of the following statements:

Purpose: To explain to the class the different methods of conducting examinations.

Purpose: To convince the student body that the honor system of examinations is not satisfactory.

Purpose: To persuade the faculty to abolish final semester examinations.

Purpose: To impress the class with the importance of honesty in examinations.

Purpose: To entertain the club with an account of some humorous answers in examination papers.

In deciding upon his purpose the speaker must take into consideration his subject, his audience, and the length of his speech. The subject, as we have previously stated, may at once suggest a certain purpose and preclude the possibility of accomplishing others. The audience to be addressed may limit his choice of purpose. Again it should be emphasized that public speaking is objective. Each speech should be planned to accomplish a definite purpose with a particular audience. The time is an important factor. A speaker may utterly fail to accomplish in a ten-minute speech a purpose which might be realized in thirty minutes.

Finally, the purpose for which a speech is made will determine to some extent the character of the material which the speaker may use, just as the purpose for which a building is erected governs the selection of building materials, or the purpose for which a dress is made limits the choice of dress fabrics. Not only will the material selected be that best suited to the end sought, but the manner in which the material is presented will be influenced by the purpose of the speech. Determining the purpose of a speech at the beginning and keeping that purpose in mind during every step in the preparation is one of the most essential factors in effective speech-making.

CHAPTER IX

SPECIAL PREPARATION — GATHERING MATERIAL

If the subject of the speech has been well chosen and the purpose wisely determined, the speaker is already well on his way in preparation. Gathering the material for the speech will not be a difficult task. For the purpose of emphasis we shall discuss outlining the speech in the following chapter. In actual practice, however, the outline is gradually developing in the mind of the speaker while he is gathering his material. With a definite purpose to accomplish, he usually has some idea as to how he will proceed. This tentative plan will be enlarged, revised, and given more definite form as the subject is developed. In preparing the material for a specific speech we may well consider these three steps: (1) Think; (2) Read; (3) Assimilate.

1. Think. When we were attending high school a wise instructor frequently said to the students:

> "Think for thyself. One good idea,
> But known to be thine own,
> Is better than a thousand
> Gleaned from fields by others sown."

A student who was to represent his college in a state oratorical contest was accused of plagiarism. It was charged that he had too closely followed the winning ora-

tion of the year before. The two orations were on the same general subject, and it could not be denied that there was a striking similarity in thought, in plan, and in some cases even in the sentence structure. The attorney, whom the student had retained to represent him in his trial before the oratorical association, contended that the young man was not guilty of intentional plagiarism. He insisted that the fault was in the method of preparation. The young man admitted that, before he had given any special thought to the subject and before he had attempted to write a single line, he had read, not once but several times, the oration which it was charged he had copied.

This young man made the serious mistake too often made by public speakers — and not always by the young and inexperienced ones — of substituting reading for thinking. The first impulse of the average student, when the subject for a speech has been chosen, is to rush to the library to find some book or magazine article relating to it. This shows a wrong mental attitude. Before trying to find out what others have said on the subject, the speaker should take an inventory of his own stock of ideas. If the subject has been wisely chosen, he already knows something about it. Since his purpose is to express his own ideas, his own feeling, in relation to the subject, it is important that he begin with this self-examination. He must think for himself, or his speech will be simply a rehash of the thoughts of others. Effective speeches have on them the stamp of the speaker's individuality. This can only be secured by independent

thinking. It is well for the speaker to begin his preparation with the assumption that no helps are available; that he must depend only upon the material already stored in his mind.

Rudyard Kipling, in *Just So Stories*, says:

> "I keep six honest serving-men;
> (They taught me all I knew)
> Their names are What and Where and When
> And How and Why and Who."

A series of self-questions suggested by the words *What? Why? How? Who? When? Where?* will reveal the extent of the speaker's present knowledge of his subject. Suppose the subject is "Reforestation." *What* is meant by *reforestation*, as the term is now used? *Why* reforest? This question at once leads to a careful consideration of all the reasons the student can think of in favor of a program of reforestation, as well as any objections against it. *How* should reforestation be accomplished? What possible methods might be used? What are the best methods? *Who* is responsible for reforestation? Should it be done by private individuals, by the State, or by the Federal Government? This is sufficient to suggest the method proposed. Many other questions will of course suggest themselves, such as, How did the subject originate? What has already been done about it? How does it affect the audience to be addressed?

The nature of the subject will determine the character of the questions most applicable. If the student will submit himself to a thorough self-questioning on his sub-

ject, jotting down brief notes on his answers to aid his memory, he will discover how much, or how little, he really knows about the subject. The more extensive his general preparation has been, the more satisfactory will be the results of this first step in special preparation. He is now ready for the next step.

2. Read. "Think yourself empty, then read yourself full." If the self-questioning has been thorough, the speaker now has a general idea of the whole subject. The plan that he must follow to accomplish the purpose he has set for himself is beginning to take more definite form in his mind. But of greater importance, he now has a better idea of what to read. He has discovered that he needs certain material. He must have the facts, the exact information concerning certain matters. He will wish to know the opinions of recognized authorities upon the subject, that his own ideas may be tested thereby. He can look directly for what he needs, without reading vast stores of material which, while related to the general subject, contribute nothing to his immediate purpose.

The student must learn to discriminate quickly as to what should be read and what should be passed over. He should train himself to skim quickly through a book or magazine article to determine the character of its contents. If he is able to do this he can readily select for careful reading the material bearing directly on the subject.

The student of public speaking should know how to use the public library. We shall not undertake to give that instruction here, but we would advise the student who

lacks that knowledge to spend a little time in the library nearest to him, familiarizing himself with the use of the card index and the various volumes prepared especially to assist in finding material. We shall mention only a few such helps.

A modern, standard encyclopedia will be helpful in gaining a general view of many biographical, political, historical, and scientific subjects, but ordinarily an encyclopedia treats a subject only in its broad outlines. For detailed information on topics of current interest, the student is referred to the various year-books. The annual volumes of *The World Almanac* and *The Tribune Almanac* contain many detailed facts relating to national and state governments, to general, commercial, industrial, and political statistics, and to abstracts of current events and legislation. *The New International Year Book*, *The American Year Book*, and *The Statesman's Year-Book* furnish valuable information of a statistical nature. The *Abstract of the Census*, and the *Statistical Abstract* deal with population, immigration, education, finance, commerce, and the various products. The *Catalogue of the Public Documents* of the United States lists much valuable material on public questions. The *Congressional Record* gives the proceedings of Congress.

To find magazine articles consult Poole's *Index to Periodical Literature*, which covers the period from 1882 to 1910, and for later years see *The Reader's Guide*. For biographical information, *The Dictionary of National Biography* is a comprehensive work, but it includes no living persons. *Who's Who*, an English publication, and

Who's Who in America, give up-to-date information. In the field of history, Larned's *History for Ready Reference and Topical Reading* is a very useful compilation of historical and biographical topics. For finding isolated historical facts, *Harper's Book of Facts*, and *Haydn's Dictionary of Dates* will be found useful. For information of a literary nature the student may consult Peet's *Who's the Author*, Bartlett's *Familiar Quotations*, Brewer's *Reader's Handbook*, and *Dictionary of Phrase and Fable.*

We have suggested but a few of the possible sources from which the speaker may draw his material. Familiarity with a good library will reveal many more. For books dealing with his subject he should consult the card catalogue, and should refer to any bibliographies which may have been prepared on the subject. Of course he will not fail to make use of the material which he has been accumulating in his own card index.

While reading in preparation for a particular speech, careful notes should be taken. The card system discussed in Chapter V will be found most serviceable. Having the material relating to each point on a separate card is a great help in preparing the outline. Furthermore, material which the speaker may wish to preserve for future use may be filed in his card index.

3. **Assimilate.** We have suggested that in preparing a speech we should think before we read. We must continue to think while we read. The more we read the more we should think. The purpose of reading should be to stimulate our own thinking, not to adopt completely the ideas of others. As Bacon has expressed it: "Read not to

contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." [1] What we read should be passed through the crucible of our own minds, tested by our own knowledge and experiences, and made a very part of ourselves. Professor John Dolman, Jr., by use of an analogy, has well expressed this thought:

Apart from method, there is one principle which the speaker must observe in the preparation of material if he is to attain any measure of success, and that is the principle of thorough assimilation. The process of absorbing ideas is not unlike the digestive process. One first gathers articles of food (ideas) and puts them into his mouth (memory). The articles may be of many different kinds and from many different sources, but in the process of digestion they are gradually mixed and broken down through the agency of digestive fluids (mental associations and reactions), until they lose their original identity (authorship) and become a single homogeneous mass (composition). It is at this point — in the preparation of a speech — that most students stop; they have digested their thoughts but have not yet assimilated them. Food that is digested but not assimilated is simply foreign matter inside of the body; it is not part of the man himself. So with thoughts. One may have studied them, mastered them, composed them; yet they are not one's own until they have been absorbed into the blood, so to speak; and they are not fit material for public speaking until they really are one's own.[2]

If the speaker will put the ideas which he has gained from reading through this process, until he has thoroughly

[1] *Bacon's Essays*, "Of Studies."

[2] Dolman: *A Handbook of Public Speaking*, 121. Reprinted by permission of Harcourt, Brace and Company.

assimilated them, made them a part of his own thought, he will then probably have something worth saying. What he says, although it may be similar, will be different from what any one else has said, for it will be an expression of his own personality.

It is of course true that the average speaker does not say much, if anything, that is wholly original. His ideas have been gathered from many different sources, and his form of expression is influenced by what he has read and heard upon the subject. But if these ideas have been assimilated, what he says is his own even though many others may have expressed the same thought, and his form of expression is his own even though it may resemble in some particulars the manner in which some one else has said the same thing.

Mark Twain, in his autobiography, relates an interesting incident which makes this point clear. He states that on one occasion he was asked by a friend (Mr. Goodman), "How did you come to steal Oliver Wendell Holmes's dedication and put it in your book?"

"I made a careless and inconsequential answer," says Mark Twain, "for I supposed he was joking."

But the friend assured him that he was in earnest, and said:

"I'm not discussing the question of whether you stole it or didn't — for that is a question that can be settled in the first bookstore we come to. I am only asking *how* you came to steal it, for that is where my curiosity is focalized."

I couldn't accommodate him with this information, as I hadn't it in stock. I could have made oath that I had not

stolen anything, therefore my vanity was not hurt nor my spirit troubled. At bottom I supposed that he had mistaken another book for mine, and was now getting himself into an untenable place and preparing sorrow for himself and triumph for me. We entered a bookstore and he asked for *The Innocents Abroad* and for the dainty little blue-and-gold edition of Dr. Oliver Wendell Holmes's poems. He opened the books, exposed their dedications, and said: "Read them. It is plain that the author of the second one stole the first one, isn't it?"

I was very much ashamed and unspeakably astonished. We continued our walk, but I was not able to throw any gleam of light upon that original question of his. I could not remember of ever having seen Doctor Holmes's dedication. I knew the poems, but the dedication was new to me.

Mark Twain goes on to relate how it was months afterward before that matter was cleared up. A chance remark in a letter from another friend recalled to his mind an experience he had had in a Honolulu hotel six years before. Illness had confined him to his room in this hotel for two weeks. There was but one book in the hotel, and that was the first volume of the blue-and-gold edition of Doctor Holmes's poems.

Of course I read them almost constantly; I read them from beginning to end, then began in the middle and read them both ways. In a word, I read the book to rags, and was infinitely grateful to the hand that wrote it.

Here we have an exhibition of what repetition can do when persisted in daily and hourly over a considerable stretch of time, where one is merely reading for entertainment, without thought or intention of preserving in the memory that which is read. . . . It lay lost in some dim corner of my memory a year or two, then came forward when I needed a dedication, and

was promptly mistaken by me as a child of my own happy fancy.

I was new, I was ignorant, the mysteries of the human mind were a sealed book to me as yet, and I stupidly looked upon myself as a tough and unforgivable criminal. I wrote to Doctor Holmes and told him the whole disgraceful affair, implored him in impassioned language to believe that I never intended to commit this crime, and was unaware that I had committed it until I was confronted with the awful evidence. I have lost his answer. I could better have afforded to lose an uncle. Of these I had a surplus, many of them of no real value to me, but that letter was beyond price and unsparable. In it Doctor Holmes laughed the kindest and healingest laugh over the whole matter, and at considerable length and in happy phrase assured me that there was no crime in unconscious plagiarism; that I committed it every day, that he committed it every day, that every man alive on the earth who writes or speaks commits it every day, and not merely once or twice, but every time he opens his mouth; that all our phrasings are spiritualized shadows cast multitudinously from our readings; that no happy phrase of ours is ever quite original with us; there is nothing of our own in it except some slight change born of our temperament, character, environment, teachings, and associations; that this slight change differentiates it from another man's manner of saying it, stamps it with our special style, and makes it our own for the time being; all the rest of it being old, moldy, antique, and smelling of the breath of a thousand generations of them that have used it before!

In the thirty-odd years which have elapsed since then I have satisfied myself that what Doctor Holmes said was true.[1]

James Russell Lowell, in *Heartsease and Rue*, has expressed the same thought.

[1] *Mark Twain's Autobiography*, I, 238. Reprinted by permission of Harper and Brothers.

"While you thought 'twas you thinking as newly
As Adam still wet with God's dew,
You forgot in your self-pride that truly
The whole Past was thinking through you. . . .
A thought's his who kindles new youth in it
Or so puts it as makes it more true. . . .
And we men through our old bit of song run,
Until one just improves on the rest,
And we call a thing his, in the long run,
Who utters it clearest and best." [1]

In preparing the material for a speech, then, we are to think; read and think; read and think and assimilate. If the public speaker will early form the habit of making this careful preparation for every occasion, it will never be charged of him that his speeches are "ill-prepared, ill-digested, imperfectly thought out." Thorough preparation is the antidote for poor extemporaneous speaking.

[1] *Lowell's Works*, IV, 197.

CHAPTER X

SPECIAL PREPARATION — OUTLINING THE SPEECH

The builder does not gather together various kinds of materials and proceed to erect a house without a definite plan. The tailor does not undertake to make a suit without a pattern. The cook does not bake a cake without a recipe. We at once recognize the importance of a plan in all such cases. Unfortunately there are some beginners in speech-making who have the foolish notion that successful speeches can be made without preparing in advance a careful outline. Perhaps they have heard an experienced speaker say that he has in mind only a very general idea of the speech he is to make and his subject evolves as he proceeds. This may be true of certain speakers on subjects with which they are very familiar.

The experienced builder might erect a house without having first placed his plan on paper. The tailor who has made hundreds of suits might make a different one without a pattern. The old cook might concoct a new dish before the recipe has been written down. But in each of these cases there is the confidence and ability which comes only with thorough training and long experience. Furthermore, there is a plan. Even though it has not been reduced to paper, it is clearly in the mind of the artisan. We question if any builder, no matter how experienced,

would begin the erection of a house without a detailed image of the completed structure in his mind.

The experienced speaker may not find it necessary to write out his plan — long training enables him to carry it in his mind. Or he may decide in advance on only the two or three main points he wishes to make and trust himself to choose the details while speaking. It has been said that Henry Ward Beecher, in his later years, frequently followed this plan in preparing his sermons. But it must be remembered that Beecher had a knowledge of speech-making and a wealth of experience which it takes years to attain.

What we shall say in this chapter on outlining the speech is particularly for the beginner. The experienced speaker may be able to take short cuts and dispense with detailed work in outlining. Not so with the novice. He must realize that careful outlining is one of the most important steps in effective preparation.

We wish it clearly understood that we are now discussing the outline as an essential step in the preparation of a speech, and not simply as an aid to its delivery. We are considering the outline as the blue print and specifications of the speech. A mass of material has been gathered — facts, ideas, reasons, matter both relevant and irrelevant. If the notes on this material have been made, as recommended in Chapter V, on cards of uniform size, it becomes an easy matter to sort the cards by marking each as belonging under a designated heading of the outline. It is the outline which is going to determine what of all this material will be used in the speech. It is the outline

which will test the arrangement of this material into proper form that the speech may have due proportion, unity, coherence, and emphasis. The speaker has been guided in his acquisition of material by a tentative plan. He must now definitely decide how he is to proceed to accomplish the purpose of his speech. Later, when his speech is fully organized, it will be helpful to make a briefer outline, to aid him in fixing his material in mind for delivery.

It is not our purpose to lay down any rigid rules for outlining. There is no one *best* form of outline. The plan of a given speech will depend upon the particular subject, the purpose, the occasion, and the mental traits of the speaker. The outline is prepared to aid the speaker, so experience will decide what method will be most helpful for the individual case. To insist that any certain rigid set form of outlining should be adhered to, regardless of the subject or purpose, would be more injurious than helpful. There are, however, some general principles which may well be observed and some types of outlines which may profitably be considered.

The outline should be as brief as possible and still serve its purpose. The outline is not to supply the thought, but it is to show how to bring the thought forth in definite order. It contains the seed thoughts from which the speech grows. Each statement in the outline should be short and concise, and of such a nature as to suggest readily the thought to be presented.

Whether the headings and subheadings shall be simply terms, or phrases, or complete sentences has long been a

debated subject. We believe it is generally advisable to use complete sentences. The catchword or the phrase may suggest the idea at the moment it is written down, but a little later the thought has slipped the mind and the thread of the discourse is broken. The use of complete sentences avoids this danger. If the outline is to be filed for future use the sentence form will be found more valuable. Again, if the student is preparing an outline for the inspection of a teacher or a critic the sentence form should be used, otherwise no definite idea of the thought is presented.

A brief fragment of outlining illustrating the two methods will show the advantages of the sentence form.

Theodore Roosevelt

1. Early Life
   - A. Family
   - B. Early traits
   - C. Physical weakness
   - D. Harvard

While this might serve the immediate purpose of a speaker who is well informed on the subject, it does not suggest to another what the speaker is going to say. We do not know what the speaker is going to tell us about Roosevelt's early life, his family, or his early traits, neither is such an outline as this very helpful to the speaker himself, for the headings do not instantly suggest the thought that is to be developed. A complete sentence for each heading suggests a definite idea which the speaker is to enlarge.

I. Roosevelt's early life was very promising.
   A. He came from a well-to-do family of Dutch extraction.
   B. He early gave evidence of a fine intellect.
   C. He overcame great physical weakness.
   D. He graduated from Harvard at the age of 21.

Notes jotted down to aid the memory do not serve the purpose of an outline. The following has been published as the outline of a speech by Abraham Lincoln in a case against an agent to recover two hundred dollars which the agent had retained as his fee out of four hundred dollars pension money belonging to a widow:

No contract. — Not professional services. — Unreasonable charge. — Money retained by Def't not given to Pl'ff. — Revolutionary War. — Describe Valley Forge privations. — Pl'ff's husband. — Soldier leaving home for army. — Skin Def't. — Close.

While these notes may have been very serviceable to the speaker, they do not fulfill the requirements of an outline. After the speaker has tested the organization of his material by a carefully prepared outline, some such notes as these may be a help to him in delivery.

We do not insist that every outline should use the sentence form exclusively. Clearness is the prime consideration. Sometimes a term or a phrase clearly presents the thought, not only to the speaker himself, but to any one who may read the outline. The beginner will find it helpful to prepare every outline to meet the following test: Is the plan of the speech so clear that another person who is well informed upon the subject

could make from the outline substantially the same speech?

In developing the outline the main points to be made in the speech are first determined. If the subject has been well analyzed it will naturally divide into two or three main headings — possibly four or five in exceptional cases. The theory that there should always be three main points in the body of a speech does not work out in practice. The number is determined by the nature of the subject and by what the speaker intends to say upon it. Careful analysis will separate any subject into a very small number of main divisions. Under each main heading are arranged the sub-ideas, facts, or reasons needed in the development of that point.

Some system of symbols should be used to indicate the relationship of the different points. Headings of equal rank should always be given similar symbols and an equal degree of indentation on the page. The form most commonly used is to indicate the main headings by Roman numerals, the sub-points of the first rank by capital letters, and further sub-points by Arabic numerals and small letters, as follows:

I. _____

A. _____

1. _____

a. _____

Similarity in phrasing coördinate headings is a great aid to clearness, as well as a help to the memory in fixing the outline in mind. The following unique plan of a sermon on the prodigal son is credited to Dr. Charles A.

Tindley, pastor of the East Calvary Street Church, Methodist Episcopal (Negro), Philadelphia:[1]

I. Madness:
   A. Caviled — he caviled with his father.
   B. Traveled — he traveled to a far country.
   C. Raveled — he raveled out his character.
II. Sadness:
   A. Hogs — he fed the hogs.
   B. Togs — he wore out his togs.
   C. Dogs — he went to the dogs.
III. Gladness:
   A. Sealed — he was sealed by his father's ring.
   B. Vealed — he got the fatted calf.
   C. Healed — he was healed by his father's love.

Textbooks on English composition, both written and oral, have long classified discourse as narration, description, exposition, and argument, and have discussed the corresponding types of outlines. Helpful as this classification may be to the writer, it is not especially important to the public speaker. Speeches are rarely of any one of these distinct types. The effective oral argument is likely to be a composite of all these forms. And even if the speech is largely narrative or descriptive, the method of outlining would not differ materially from the exposition.

For the purpose of the public speaker it will be sufficient to discuss two types of outlines, which we may call (1) the topical and (2) the logical. The logical outline is a distinct type, having certain characteristics which will

[1] *California Christian Advocate*, July 15, 1926.

be pointed out later. To simplify our classification we may loosely group as topical all outlines which are not logical by nature. The form of outline is determined by the purpose of the speech. If the purpose is to convince or to persuade, the speech will be more or less argumentative in character and the outline should be logical. If the purpose is to explain, to inform, to instruct, or to entertain, argument will not be used and the outline will be topical in form. If the purpose is to impress, the outline will be either logical or topical, depending upon the method of treatment which the speaker intends to give his subject.

1. **Topical outline.** The word *topical* does not necessarily imply that the outline shall consist of words and phrases rather than complete sentences. Webster's *New International Dictionary* defines *topic* as "The subject of any distinct portion of a discourse, argument or composition." A topical outline, then, may be in sentence form, each heading and sub-heading representing a "distinct portion" of the discourse. The term topical is used to designate the *nature* of the outline rather than the *form*. The form of the topical outline is not rigid, but varies with the nature of the subject and the material to be presented.

Sometimes the time order is the most natural method of procedure. This is usually true of biographical and historical discourses, and of speeches explaining a process or relating a series of events. Whenever the time element is an important factor, it is usually advisable to present the material in chronological order. Certain

outstanding events, or natural divisions in time, will furnish the main headings. For example, a biographical sketch of Roosevelt might be given under the two main headings: (1) Early Life, and (2) Public Service. Under each main heading would then be presented, in time order, such events as the speaker wished to relate.

If principles are being discussed or qualities considered, these will be arranged in the order most effective for the particular subject and occasion. Sometimes the speaker aims to present only certain particular features or phases of the subject. He then selects two or three topics related to the subject and to each other, and confines his efforts to developing these points.

Again, the speaker may decide that some one central thought, lodged in the minds of his hearers, will best accomplish his purpose. This central thought is then analyzed into two or three propositions, the enforcement and illustration of which will serve to fasten in the minds of the hearers the central idea. This method is a most effective one, and should be used whenever the subject lends itself to such treatment. Its singleness of purpose always tends to make a strong, single impression upon the minds of the hearers.

2. Logical outline. If the purpose of the speech is to convince or persuade, the discourse will be argumentative in character. The outline should set forth the reasons why the listeners are to believe the assertion or take the action suggested in the purpose sentence. Each main heading in the body of the outline should be a logical reason in support of the principal assertion, and each sub-

point should help to prove the statement of higher rank under which it stands.

The following example of the logical outline was prepared by a student for a class assignment.

Subject: Vivisection.

Purpose: To convince the class that vivisection should not be prohibited in the United States.

Introduction

I. The history of the movement to prohibit vivisection began with the forming of organizations in England in 1871 to have prohibitory measures enacted into law.

II. Many organizations have been formed in the United States for the purpose of opposing this method of research.

III. The present interest in the subject results from a bill recently introduced into Congress to prohibit vivisection.

IV. The Century Dictionary defines vivisection as follows: "The practice of experimenting upon living animals for the purpose of investigating some physiological or pathological process, which cannot well be otherwise determined."

V. We shall endeavor to show two things:

   A. That society has the right to benefit at the expense of the lower animals.

   B. That the benefits of vivisection are great enough to warrant its continuance.

Discussion

I. Society has the right to benefit at the expense of the lower animals.

A. Man has ever assumed the right to use the lower animals for his benefit.

1. Man eats the flesh of animals which have been painfully slaughtered.

2. Man clothes himself with the fur and feathers of animals whose suffering was caused in the obtaining thereof.

B. While this right is regulated by law it has never been prohibited.

II. The benefits of vivisection are great enough to warrant its continuance.

A. Almost all our present day medical and surgical knowledge was ascertained by means of animal experimentation.

1. Pasteur's Germ Theory of disease was based upon the results of his experimentations upon living animals.

2. Harvey established the fact of the circulation of the blood by experiments on frogs.

3. Pavlov, Russian physiologist, owed his discoveries in the field of digestive diseases to animal experimentation.

4. Lavoisier established the facts of respiration through experimentation on Guinea pigs.

5. Many diseases, as cholera, typhoid, bubonic plague, malaria, infantile paralysis, are better understood and more successfully treated as a result of animal experimentation.

B. Animals as well as man have benefited from vivisection.

1. Anthrax, which had killed 20 per cent of the sheep in France, was practically eradicated by the use of vaccine obtained from animals.

2. Other animal diseases, as Texas fever, glanders, chicken cholera, silkworm disease, have been brought under control as a direct result of animal experimentation.

(Refutation)

C. The charges of cruelty in the practice of vivisection are greatly exaggerated.

1. The barbarities which are recorded by anti-vivisection agitators do not exist in practice.

2. Care is used to make the experiment as painless as possible.

a. Anesthetics are generally used.

b. The success of the experiment usually demands that it be painless.

Conclusion

I. Since society has the right to benefit at the expense of the lower animals

II. Since the benefits of vivisection are great enough to warrant its continuance

Therefore, vivisection should not be prohibited in the United States.

The Introduction to a logical outline is expository, not argumentative. It simply states such facts as are necessary for a clear understanding of the argument. In the body of the outline, the Discussion, each main statement stands in direct support of the proposition being discussed, and each sub-statement helps to prove the preceding statement of higher rank under which it stands. This is the most important rule of logical outlining. It should be carefully observed. In the outline given above, it will be noted that the two main statements, preceded by the

Roman numerals I and II, stand in direct support of the assertion: "Vivisection should not be prohibited in the United States." Each statement marked by a capital letter is in support of the Roman numeral statement under which it stands, and each statement marked with a small numeral is in support of the capital letter statement under which it stands, et cetera.

The student in constructing an outline should test this logical sequence of thought by inserting the word "because" or "for" between each statement and its subordinate statement. If any statement does not read as a reason for the truth or falsity of the statement to which it is directly subordinate, the logic is faulty.

We again wish to emphasize the point that we are discussing outlining as a very important step in the preparation of the material of a speech. By this careful outlining the speaker not only takes stock of his ideas on the subject, but he tests the strength and relevancy of each part of his subject matter. He separates the important from the less important, and discards that material which contributes nothing to his immediate purpose. He avoids the danger of placing undue emphasis on minor points, and arranges the whole that the end of his speech may definitely fulfill the purpose he has had in mind from the beginning.

After the student has thus tested his material by the preparation of a complete outline, he will now find it helpful, in conjunction with the further development of his speech, to make another outline with the special needs of delivery in view. This outline will probably be much

shorter than the other, and may consist of "catch-words" or phrases, or may be in any form found to be most helpful to the speaker for the particular occasion.

In the evolution of a speech we have now suggested the use of three separate outlines, each of which serves a definite purpose. First, as a result of the speaker's self-examination for material on the subject, he has tentatively decided upon the broad general plan of his speech. This outline has guided him in his search for material, for without some general plan in mind he will waste much valuable time and gather much useless material. Second, after he has gathered his material, he organizes it and tests it by the preparation of a detailed outline, preferably in sentence form. Third, when his material has been thus carefully examined and arranged, he considers how he may best present it to the audience, and he makes a final outline, or speech notes, which will aid him in fixing his material in mind for delivery. This outline will contain only such main points as need to be firmly fixed in mind. The longer outline is too full, it contains too much detail, and should not be memorized. Particularly is this true of the logical outline, the order of which cannot always be followed in delivery.

The longer outline, may we again state for emphasis, is made for the purpose of testing and organizing the material; the shorter and final outline is for the immediate purpose of delivery. If this distinction is kept in mind, the value of the two outlines will be apparent. If the longer outline has been carefully prepared and then laid aside, no attempt being made to memorize it, it will be

a simple matter, with the definite audience in mind, to prepare a skeleton outline which can be easily memorized for delivery.

Too much work! Not if the student is to form the habit of thorough preparation, which the extempore method of speaking demands. Undoubtedly a discourse could be written out in full, for memorizing, without the detailed work in outlining which we have here discussed. But effective extempore speaking demands more thorough preparation of material than is necessary for writing, and the surest safeguard that this preparation will be made is to undertake careful and detailed work in outlining.

CHAPTER XI

SPECIAL PREPARATION — DEVELOPING THE SPEECH

After the speech has been carefully outlined, there yet remain some matters to be considered before the speaker is ready to face the audience. He must (1) expand this outline into a completed discourse, (2) plan the introduction and the conclusion, and (3) fix the speech in his mind for delivery.

1. Expanding the outline. The outline is only the framework of the speech. It presents the solid substratum of material. It is the speech in its most condensed form. In expanding this outline into a completed discourse, the speaker should keep in mind certain factors which contribute much to effectiveness. First of all, the speech should be developed with special reference to the audience to be addressed. We should *fit the speech to the audience.* This principle has, in fact, influenced the preparation from the very beginning. The subject has been chosen and the purpose determined with a definite audience in mind. Now, the audience determines the choice of material to be used in developing the outline, and the manner in which it will be used. Such details, such facts, such illustrations will finally be selected as will bring the subject most vividly to the minds of the listeners.

Dr. Russell H. Conwell delivered his famous lecture, *Acres of Diamonds*, six thousand one hundred and fifty times. While the general plan was always the same, the details of the lecture were varied to fit the particular audience addressed. In an introductory note to a published edition of the lecture Dr. Conwell says:

> This lecture has been delivered under these circumstances: I visit a town or city, and try to arrive there early enough to see the postmaster, the barber, the keeper of the hotel, the principal of the schools, and the ministers of some of the churches, and then go into some of the factories and stores, and talk with the people, and get into sympathy with the local conditions of that town or city and see what has been their history, what opportunities they had, and what they had failed to do — and every town fails to do something — and then go to the lecture and talk to those people about the subjects which applied to their locality. "Acres of Diamonds" — the idea — has continuously been precisely the same. The idea is that in this country of ours every man has the opportunity to make more of himself than he does in his own environment, with his own skill, with his own energy, and with his own friends.[1]

It will not always be possible to fit a speech to the audience as definitely as did Dr. Conwell in this great lecture, but the speaker can always ask himself this question: Of all the facts, illustrations, ideas, reasons which I might use to develop my points, what material will be most effective for this particular audience? The speaker should select that material which comes most fully within

[1] Conwell: *Acres of Diamonds*. Reprinted by permission of Harper and Brothers.

the realm of the present knowledge and experience of the listeners.

Edward Everett Hale [1] relates that on one occasion Edward Everett, then Governor of Massachusetts, was invited to speak at Williams College. He was entertained at a public reception at the home of the President the night before. The next morning he addressed a great concourse of people on the subject: "The Relations of the Frontier Towns of New England to the History of the World." As the assembly passed out of the church, Mr. Clifford, who was a member of the Governor's staff, said to one of the most influential and cultured citizens, "How did you like the Governor?" "Like him? I am only thinking what a fool I am. I talked to him an hour at the President's party, and, by Jove, I was telling him things that he knew better than I do." The simple truth was that through that hour the Governor had been pumping this citizen for local detail which the next morning he had reflected in his address.

Not only will the speaker select that material which will be most easily comprehended by his listeners, since it comes within the realm of their present knowledge and experience, but he will express his ideas in language that will be readily understood. Since the importance of fitting the language to the intelligence of the audience has been discussed in Chapter VI, the point will not be enlarged upon here. But in addition to using language which is easily comprehended by the listeners, effectiveness is increased if the choice of words is especially ap-

[1] *The Outlook*, LXXI, 408.

propriate to the audience addressed. This is well illustrated by Mark Twain's speech on *The Babies*, delivered at a banquet given by the Army of the Tennessee in honor of General Grant. Throughout the speech there is a general use of military terms, as will be seen in the following brief excerpt.

> You soldiers all know that when that little fellow arrived at family headquarters, you had to hand in your resignation. He took entire command. You became his lackey, his mere bodyguard; and you had to stand around. He was not a commander who made allowance for the time, distance, weather, or anything else. You had to execute his order whether it was possible or not. And there was only one form of marching in his manual of tactics, and that was the double quick. He treated you with every sort of insolence and disrespect, and the bravest of you did not dare to say a word. You could face the death-storm of Donelson and Vicksburg, and give back blow for blow, but when he clawed your whiskers and pulled your hair, and twisted your nose, you had to take it. When the thunders of war sounded in your ears, you set your faces towards the batteries and advanced with steady tread; but when he turned on the terrors of his war-whoop you advanced in the other direction, and mighty glad of the chance, too.

If Mark Twain had been speaking upon the subject *The Babies* before a Mothers' Club, he might have presented the same idea contained in the paragraph quoted above, namely, that a baby upon arrival takes complete command of the household, but undoubtedly he would have expressed himself in quite different language. For the military terms which were so vivid to his audience

of soldiers, he would have substituted household words within the experience of the mothers.

We may discuss the same subject, presenting the same points, before very different audiences, but each speech should be fitted as definitely as possible to the particular group addressed.

Second, in developing the points of a speech we should *adequately support assertions.* We should not expect our hearers to accept controversial statements merely because we say they are true. The use of unsupported assertion is a very common fault of public speakers. By an assertion we mean the unqualified statement that a thing is true or false, that a policy is wise or foolish, the speaker giving no reasons for his opinion. It is easy to make assertions; it is not always so easy to support them. No great knowledge is required to express generalities, but exact information is necessary in order to bring specific facts to substantiate the general statements. For this reason speakers often fail to use sufficient detail for effectiveness.

Two or three examples will illustrate the use of support for assertions.

In his *Eulogy on Daniel O'Connell*,[1] Wendell Phillips made the assertion: "Broadly considered, O'Connell's eloquence has never been equalled in modern times, certainly not in English speech." He did not leave this strong assertion unsupported. He continued:

Do you think I am partial? I will vouch John Randolph of

[1] The complete address is contained in O'Neill, *Models of Speech Composition*, 443.

Roanoke, the Virginia slaveholder, who hated an Irishman almost as much as he hated a Yankee, himself an orator of no mean level. Hearing O'Connell, he exclaimed, "This is the man, these are the lips, the most eloquent that speak the English tongue in my day!" I think he was right. I remember the solemnity of Webster, the grace of Everett, the rhetoric of Choate: I know the eloquence that lay hid in the iron logic of Calhoun; I have melted beneath the magnetism of Sargent S. Prentiss of Mississippi, who wielded a power few men ever had; it has been my fortune to sit at the feet of the great speakers of the English tongue on the other side of the ocean; but, I think all of them together never surpassed, and no one of them ever equalled O'Connell.

Nature intended him for our Demosthenes. Never, since the great Greek, has she sent forth any one so lavishly gifted for his work as a tribune of the people. In the first place, he had a magnificent presence, impressive in bearing, massive, like that of Jupiter. Webster himself hardly outdid him in the majesty of his proportions. To be sure, he had not Webster's craggy face, and precipice of brow, nor his eyes glowing like anthracite coal. Nor had he the lion roar of Mirabeau. But his presence filled the eye. A small O'Connell would hardly have been an O'Connell at all.

These physical advantages are half the battle. I remember Russell Lowell telling us that Mr. Webster came home from Washington at the time the Whig party thought of dissolution, and went down to Fanueil Hall to protest. Drawing himself up to his loftiest proportion, his brow clothed with thunder, before the listening thousands, he said: "Well, gentlemen, I am a Whig, a Massachusetts Whig, a Faneuil Hall Whig, a Revolutionary Whig, a Constitutional Whig; if you break the Whig party, sir, where am I to go?" And says Lowell, "We held our breath, thinking where he could go. If he had been five feet three, we should have said: 'Who cares where you go?'"

So it was with O'Connell; there was something majestic in his presence before he spoke; and he added to it, what Webster had not, but Clay might have lent, grace. Lithe as a boy at seventy, every attitude a picture, every gesture a grace, he was still all nature, nothing but nature seemed to speak all over him.

Then, he had a voice that covered the gamut. I heard him once in Exeter Hall say, "I send my voice across the Atlantic, careering like the thunder-storm against the breeze, to tell the slave-holder of the Carolinas that God's thunderbolts are hot, and to remind the bondman that the dawn of his redemption is already breaking." You seemed to hear the tones coming back to London from the Rocky Mountains. Then, with the slightest possible Irish brogue, he would tell a story, while all Exeter Hall shook with laughter. The next moment, tears in his voice like a Scotch song, five thousand men wept.

Speaking on the subject of "Vivisection" a student, in developing the point that vivisection is not inhuman, made the assertion, "It cannot be said that vivisection is any more inhuman than many things we do and think nothing of." If he had left the statement without support, expecting his listeners to accept it on his mere "say so," it would have had little force. He proceeded to name a few of the "many things we do and think nothing of." He asked:

Can it be that vivisection is any more inhuman than the spring mouse-trap that every man sets in his cellar to strangle the life from the mouse that would innocently get his living? Can it be that vivisection is any more inhuman than the gopher trap set in the lawns of a thousand homes a day to crush the gopher who would choose your lawn for his food?

Can it be that vivisection is any more inhuman than the fish hook or net that tortures the fish and then leaves them by the thousands to die gasping on the shore? Can it be that vivisection is any more inhuman than the sticky fly-paper that holds insects like a crucifixion until they die a cruel death? Can it be that a physician who practices vivisection is any more inhuman than the hunter who takes his gun and shoots the rabbit, the duck, the quail, and the deer, sometimes killing them, sometimes leaving them to suffer and starve for days and days? Can it be that vivisection is any more inhuman than the slaughter wheels that turn all day long in the slaughter houses of this country, where a thousand hogs a minute are cut at the throat and with squeals of agony die gasping for air? [1]

In a discourse on *How to Succeed*, Dr. Orison Swett Marden said:

Great writers have ever been noted for their tenacity of purpose. Their works have not been flung off from minds aglow with genius, but have been elaborated into grace and beauty, until every trace of their efforts has been obliterated. Bishop Butler worked twenty years incessantly on his *Analogy*, and even then was so dissatisfied that he wanted to burn it. Rousseau says he obtained the ease and grace of his style only by ceaseless inquietude, by endless blotches and erasures. Virgil worked eleven years on the *Æneid*. The notebooks of great men like Hawthorne and Emerson are telltales of enormous drudgery, of the years put into a book which may be read in an hour. Montesquieu was twenty-five years writing his *Esprit de Lois*, yet it can be read in sixty minutes. Adam Smith spent ten years on his *Wealth of Nations*. A rival playwright once laughed at Euripides for spending three days on three lines, when he had written five hundred lines. "But your five hundred lines in three days will be dead and for-

[1] Courtesy of Christian Herald.

gotten, while my three lines will live forever," replied Euripides. . . .

David Livingstone said: "Those who have never carried a book through the press can form no idea of the amount of toil it involves. The process has increased my respect for authors a thousand-fold. I think I would rather cross the African continent again than undertake to write another book." . . .

It is said of one of Longfellow's poems that it was written in four weeks, but that he spent six months in correcting and cutting it down. Bulwer declared that he had rewritten some of his briefer productions as many as eight or nine times before their publication. One of Tennyson's pieces was rewritten fifty times. . . .

A great deal of time is consumed in reading before some books are prepared. George Eliot read 1000 books before she wrote *Daniel Deronda*. Allison read 2000 before he completed his history. . . .

We do not wish to imply that a speaker must support every assertion he makes. Such procedure would presume a low degree of intelligence on the part of his listeners. Too much detail may prove to be as ineffective as too little. Some statements are so self-evident as to be readily accepted by the audience. What assertions demand support, as well as the amount and kind of support needed, must be determined in reference to the audience addressed. In general it may be said that the beginner, lacking specific knowledge and experience, is likely to use too little detail, while on the other hand the old experienced speaker is in danger of drawing too freely upon his store of illustrations and specific facts. Realizing, then, the common danger of over-assertiveness, the speaker

should be certain that he is giving each of his points an adequate development.

Third, we should use all possible means to *make the speech interesting*. One of the greatest problems of the public speaker is to catch and hold the attention of his audience. If an author fails to interest his readers, they lay the book aside. If an instructor cannot hold the attention of his class, the students receive little benefit from the course. A speaker may have splendid ideas and a well-organized discourse, but if the members of his audience do not listen to him, his speech will be ineffective. People will not give sustained attention to an uninteresting speaker. Being too courteous to leave, they will sink into an attitude of indifference to the speaker and occupy the time with their own thoughts.

One of the most important means of securing the interest of an audience is the judicious use of illustration. Henry Ward Beecher said:

> An illustration is a window in an argument, and lets in the light. You may reason without an illustration; but when you are employing a process of pure reasoning and have arrived at a conclusion, if you can then by an illustration flash back light upon what you have said, you will bring into the minds of your audience a realization of your argument that they cannot get in any other way. I have seen an audience, time and again, follow an argument, doubtfully, laboriously, almost suspiciously, and look at one another as much as to say, "Is he going right?" — until the place is arrived at where the speaker says, "It is like—" and then they listen eagerly for what it is like; and when some apt illustration is thrown out before them, there is a sense of relief, as though they said, "Yes, he is right."

. . . Then, too, illustrations help the audience to remember the truth presented; because it is true from childhood up that we remember pictures and parables and fables and stories.[1]

Thomas Wentworth Higginson likewise strongly commended the use of illustrations as a factor in interestingness when he said:

I have observed, in addressing audiences of children in schools and elsewhere, that there is no fact so grave, no thought so abstract, but you can make it very interesting to the small people, if you will only put in plenty of detail and illustration; and in this respect grown men are not so very different.[2]

As we have already pointed out, specific details and illustrations should always be chosen with due consideration of their vividness for the particular audience to be addressed. Furthermore, abstract statements should be avoided whenever possible. When it seems necessary to use them, they should be explained in concrete terms and clarified by specific instances. It is well, as a rule, to follow all general statements with concrete illustrations.

Fourth, if it is the purpose of the speaker to influence the conduct of his listeners, he will do well to *analyze the audience in relation to the inborn emotional tendencies* which induce action. Naturally man desires certain things, his conduct is greatly influenced by his efforts to satisfy these desires. We shall not enter into an extended

[1] Beecher: *Yale Lectures on Preaching*, I, 158. Copyright, The Pilgrim Press. Used by permission.

[2] Higginson: *Hints on Writing and Speech-Making*, 25. Reprinted by permission of Longmans, Green & Co.

classification or discussion of these motivating forces. It will serve our purpose to mention briefly only three of many motives for the public speaker to consider in building a persuasive speech.

Of the emotional forces which control and motivate an audience, one of the very strongest is the natural desire of the individual to preserve himself. The normal human being is vitally interested in his own physical welfare. He desires long life, good health, and physical strength. He seeks to avoid hunger, great pain, and unfamiliar and unknown experiences. These desires form an emotional background in all audiences. The speaker should consider the persuasive power of relating through illustrations these inherent emotions to the experiences of his audience. A classic example of an appeal to the motive of self-preservation is found in Webster's imaginary speech of John Adams favoring the adoption of the Declaration of Independence:

> Is any man so weak as now to hope for a reconciliation with England, which shall leave either safety to the country and its liberties, or safety to his own life and his own honor? Cut off from all hope of royal clemency, what are you, what can you be, while the power of England remains, but outlaws? If we postpone independence, do we mean to carry on or to give up the war? Do we mean to submit to the measures of Parliament, Boston Port Bill and all? Do we mean to submit, and consent that we ourselves shall be ground to powder, and our country and its rights trodden down in the dust?

Again, audiences can be motivated by their acquisitive and accumulative tendencies. Society collectively and

man individually spend much of their time and strength seeking lands, beautiful homes, money and all the kindred symbols of wealth and prosperity. This motive is so strong in some men that they even sacrifice health in the pursuit of wealth. The appeal to the pocketbook and all material gain cannot be overestimated in its effect upon conduct and the inducement to action. Whenever such appeal can be linked with a higher motive, the persuasive force is doubly strong. Thus, in a speech urging the continuance of prohibition in Atlanta, in 1887, Henry W. Grady said:

> This issue involves thousands of homes redeemed from want and desolation; it involves thousands of hearts now rejoicing that late were breaking; it involves the fate of this tremendous experiment that Atlanta must settle for the American people. . . . Your city has prospered under prohibition as it has never prospered before. If you are a merchant or a manufacturer, your books will tell you this. . . . Look abroad about you on these bustling streets, on these busy stores, on these shops and factories in which the fires scarcely ever die and in which the workmen are never idle, and then vote in the light of reason and of conscience.

Then there is the desire of the normal individual to win social approbation. His reputation is a thing he seeks to preserve and protect. Man's conduct is influenced by an appeal to his love of display; his desire to keep up with his neighbors, and his inclination to buy, use, and do the approved thing. Few men care to disregard public opinion, or lessen themselves in the eyes of their friends. This motive of public approval is appealed to in the fol-

lowing excerpt from a speech by Theodore Roosevelt at the Minnesota State Fair, in 1901:

Our country has been populated by pioneers, and therefore it has in it more energy, more enterprise, more expansive power than any other in the wide world. You whom I am now addressing stand, for the most part, but one generation removed from these pioneers. You are typical Americans, for you have done the great, the typical work of our American life. In making homes and carving out careers for yourselves and your children you have built up this state; throughout our history the success of the home-maker has been but another name for the upbuilding of the nation. The men who, with ax in the forest and pick in the mountains and plow on the prairies, pushed to completion the dominion of our people over the American wilderness, have given the definite shape to our nation. They have shown the qualities of daring, endurance, and far-sightedness, of eager desire for victory and stubborn refusal to accept defeat, which go to make up the essential manliness of the American character. Above all, they have recognized in practical form the fundamental law of success in American life — the law of worthy work, the law of high, resolute endeavor. . . . Surely, in speaking to the sons of men who actually did the rough and hardy and infinitely glorious work of making the great Northwest what it now is, I need hardly insist on the righteousness of this doctrine.

The foregoing examples are illustrative of the many ways in which the experienced speaker learns to fortify his persuasive powers by a careful analysis of his audience with the view of making direct use of these basic emotional forces.

2. Planning the introduction and the conclusion. When the body of the speech is well worked out, the

speaker should give attention to how he will begin and how he will close. It may appear to some students that since the introduction is the part of the speech first given to the audience it should be the first matter to receive attention in the preparation. This is an instance where "the first shall be last." Trite though the statement may be, the purpose of the introduction is to introduce the speech to the audience. We cannot plan a suitable introduction for something which does not yet exist. We need to know what we are going to introduce before we can plan how to do it. In a sense the introduction is not a part of the speech; its purpose is to prepare the way for the speech.

"A thing well begun is half done." "First impressions are lasting." While perhaps these old adages are only half-truths, they nevertheless apply with special force to the beginning of a speech. The audience is waiting to hear what the speaker has to say. Attention may be withdrawn if the speaker proves to be uninteresting as he proceeds, but as a rule the audience will listen to the first few sentences. It is important, then, that the introduction to a speech shall be carefully planned.

First, may we suggest how *not* to begin. Speakers often start an address with an apology. Excuses are offered that the speaker is not familiar with the subject, or that he has not had time for preparation, or that he is not in good physical condition to speak. We frequently hear speakers start in this manner, but such a beginning almost without exception creates an unfavorable impression.

Here is a typical case. An attorney was on a banquet

program for a seven-minute speech, representing the alumni of a college. He began by saying: "I do not quite understand why the committee should have selected me to represent the alumni, for there are so many other men better qualified to speak for that body." After he had elaborated the statement for nearly a minute, several of his listeners were ready to agree with him that the committee had made a mistake. He went on to say: "I have been so extremely busy with some important cases in court that I have had no time for preparation." This statement was seriously doubted by those who were familiar with the extent of his legal practice. He had not increased the anticipation of his listeners. Then, after telling the audience that he did not think he could say anything on the subject that would be of interest, and having consumed fully five minutes with his apologies, he proceeded to speak for thirty minutes. Usually when a speaker has "nothing to say" he takes a long time in which to say it.

When a speaker has had advance notice that he is expected to talk on a given subject or occasion, he immediately makes a bad impression if he informs the audience that he is unprepared. The audience has a right to expect that he has made suitable preparation. If in reality he is unprepared, it is wholly unnecessary to announce that fact, for his listeners will be sufficiently aware of it as he proceeds. In any event his speech will be more effective if he begins without making excuses. If a speaker is in poor voice, or is laboring under other physical handicap, it will not aid him to call the special

attention of the audience to his difficulty. The listeners will be much more sympathetic if the speaker omits all apologies.

Furthermore, we should not begin a speech with profuse, meaningless compliments and flattery. It is of course always fitting to voice a sincere expression of appreciation, and to bestow well-deserved compliments, but to indulge in effusive praise simply because we think it may please the audience soon begets insincerity.

We once heard this tendency of speakers to begin with insincere compliments well imitated by a noted English speaker who was touring this country. In speaking at the weekly luncheon of a service club, he began by profusely complimenting the chairman and the club, and then he proceeded to say that this was the most enterprising and the most beautiful city he had yet visited in America. It had the most wide-awake business men, the finest streets and public buildings, and the most beautiful parks that he had seen in many a day. After each of these statements had been most vigorously applauded by his audience, he said: "Gentlemen, I knew you would greatly appreciate those compliments, for I express them in every town I visit."

How then shall we begin? This depends altogether upon circumstances. Since there are no two occasions just alike, there can be suggested no definite formula for beginning a speech. However, in planning an introduction there are three factors which may well be considered; they are the speaker, the subject, and the audience. The purpose of the introduction is to bring the

speaker and his subject into a sympathetic relationship with the audience. The speaker should analyze himself and his subject in relation to the audience to be addressed. Does he have any reason to believe that the audience may not care to hear him speak? If so, he must in some way overcome this prejudice and establish himself on good terms with his hearers. Has he any reason to feel that the audience is not interested in the subject? Then, before he begins to discuss it he should generate sufficient interest to gain the attention of the audience.

It is not often that a speaker is called upon to face a hostile audience. The chief obstacle, if any, to be overcome is that of indifference. If the situation is such that the audience is already well disposed toward the speaker and his subject, he may begin with a very brief introduction which leads him directly into his subject.

In the following paragraph, the introduction to an address by Senator Jonathan P. Dolliver,[1] on the anniversary of the birth of Robert Emmet, note how simply and directly the speaker begins, and yet how he arouses our interest in the subject of his discourse.

Ladies and Gentlemen: I am here by the favor of your invitation to speak a few words in memory of the most picturesque character in the legends of patriotism. It is now nearly a century since a court of justice, upon the hurried findings of a jury, immortalized the name of Robert Emmet. The years have wrought a miracle in dealing with the verdict of the English law. The friendless boy who stood before the judge

[1] The complete address is printed in O'Neill: *Modern Short Speeches*, 142.

and received upon a blameless conscience the penalty of death has entered, by the general consent of men, into the glorious company of the martyrs and is numbered with the choice master spirits of the world.

The introduction should be as short and direct as it is possible to make it and yet accomplish the purpose of establishing cordial relations between speaker and audience, and arousing the interest of the listeners in the discourse to follow. It will be profitable for the student to study the introductory paragraphs of a number of notable addresses, and to listen carefully to the manner in which effective speakers of to-day begin their discourses.

The conclusion of a speech is also important. Some speakers do not know how to stop. They lack good "terminal facilities." Like Tennyson's brook they "go on forever." Not finding a good stopping-place they repeat points, traveling in a circle like a man lost in the forest. Other speakers conclude as if their intellectual machine had run out of gas or bumped into a telephone pole. We recently heard a preacher who, in the midst of a point, suddenly looked at his watch and said: "It is time to close. Let us sing hymn number 128."

It is the office of the conclusion to give a sense of finish to the discourse. It should leave the audience with the feeling that the speaker has said exactly what he planned to say — no more and no less. As the introduction should prepare the way for the accomplishment of the speaker's purpose, so the conclusion should leave the audience with a clear understanding of that purpose and

a realization that the speaker has fulfilled it. While conclusions are as varied as are introductions, each depending upon the particular subject, the audience and the occasion, it is usually well to leave in the minds of the listeners the main idea, or ideas, upon which the speech has been built. As a rule this should not be done in a formal summary, but rather in a restatement of the main thought in new form and the whole address expressed in one concise sentence.

3. Fixing the speech in mind for delivery. One of the greatest problems for the beginner is to remember, when standing before the audience, the speech he has so carefully prepared in advance. Many a fine point has been worked out, only to be forgotten at the moment when needed. The best speeches are made on the way home. There probably never has been an extempore speaker who has not had this experience many times while acquiring the method. Failure to remember points results largely from self-consciousness — which we shall discuss later — and from insufficient preparation.

The first temptation of the beginner, after one or two such experiences, is to write out his speech in full. He feels that, although he does not commit the speech to memory, writing it out in full will better enable him to remember what he intends to say. There are but few individuals who really are benefited by such a course. If one can write out his speech in full and then lay the manuscript aside and discuss the subject without any conscious effort to recall a single word that has been written, it may be helpful to write. However, there are not many

who can do this, for if the speech has been written out it is difficult to keep the recollective forces of the mind in abeyance. There will be a distinct attempt to recall definite words and phrasings. The creative powers of the mind will not be given unhindered opportunity to work if the speaker is looking backward to a manuscript. Not only does this lessen the spontaneity, but it may result in so much confusion in the mind of the speaker that he will completely forget his speech. We advise the beginner not to write out his speech.

After the speaker has carefully tested and organized his material by the preparation of a complete outline, he should make a briefer outline, or some notes consisting of catch words and phrases, which will specially suggest the points to his mind for delivery. These words and phrases should be carefully chosen for their suggestive power and should be arranged in order of sequence. This outline should then be so thoroughly memorized that the points of the speech, in proper order, will come to the mind without conscious effort.

This final outline having been prepared and memorized, the last step in preparation for delivery is silently to think out the speech. This requires what has been called "mental vision." Like other qualities of the mind it can be cultivated by practice. With the audience in mind the speaker should think his discourse through from beginning to end. He should continue to do this until he is sure that he can recall sufficient details and illustrations for the development of each point, and can pass from one point to another readily and smoothly. In this silent

thinking he should make no effort to memorize the form of expression. He should concentrate upon the thought, not upon the language.

We have stressed this silent thinking because it is a necessary prerequisite for thinking while speaking. If there is opportunity to discuss points of the speech with a friend, this will be found to be a great help, but we question the wisdom of audibly delivering the speech to an imaginary audience. This practice, followed by some beginners, has a tendency to develop subjectivity in speaking and to make the speaker too conscious of the form of expression. Much silent meditation upon the thought, with no attempt to memorize language, will assure success in the use of the extempore method.

CHAPTER XII

DELIVERING THE SPEECH

We shall not undertake in this chapter an extended discussion of preparation for speech delivery. That is a subject which would require a volume for adequate treatment. We shall give only a few general suggestions which we trust will be of some immediate help to the beginner.

In speaking to an audience an individual should be able to give undivided attention to the subject matter of his address. His voice and his body are merely the agents through which he communicates his ideas. If he has formed incorrect voice habits, or has developed traits in posture or physical movement, which are not effective in speaking, he should undertake to correct such habits by a thorough course of training and practice. If his voice and body are inadequate mediums for the expression of his thought, he should pursue a systematic course for their development. If he does not breathe properly for sustained voice production; if his articulation is faulty; if his voice is lacking in pleasing qualities; if the members of his body need freeing from restraint; if his physical movements lack coördination; all these deficiencies must be remedied by proper exercise.

But this must all be done *off* the platform, for at the moment of speaking he must attend wholly to the matter

of his speech, not the manner. His listeners must be able to think only of *what* he is saying; not *how* he is saying it. To the end that they may do this the speaker must himself give his undivided attention while speaking to the content of his speech; not to the behavior of his voice and body. For, as Dr. John A. Broadus has well said:

> A speech, in the strict sense of the term, exists only in the act of speaking. All that precedes is preparation for a speech; all that remains afterwards is report of what was spoken. . . . And as the preparation is not a speech till it is spoken, so the mere manner of speaking should not at the time receive separate attention. It should be the spontaneous product of the speaker's peculiar constitution, as acted on by the subject which now fills his mind and heart. The idea of becoming eloquent merely by the study of voice and gesture, though sometimes entertained, is essentially absurd. No one would expect to become agreeable in conversation by such means.[1]

It is evident, then, that effective delivery in speech-making results from the formation of correct speech habits. And since effective public speaking is that which is based upon good conversation, the student at the outset should speak to the audience in his best conversational manner. Then, after he has learned from experience and from the criticisms of instructors and others that he has certain vocal and physical inhibitions, or has acquired habits which hinder his most effective expression, he should set about acquiring new habits to replace the old. But he must ever keep in mind that he is to develop his own natural voice and manner of speaking; not to acquire

[1] Broadus: *A Treatise on the Preparation and Delivery of Sermons*, 480.

the voice or manner of some one else. A great mistake often made by students is to attempt to imitate some speaker they have heard. This results in an artificial manner of speaking. The speaker should always be himself, and endeavor to develop himself into the best speaker possible.

Beginners in public speaking are often unnatural, due largely to the self-consciousness and nervousness attending first attempts to speak before a group. Self-consciousness, nervousness, embarrassment are the great stumbling-blocks in the way of many persons who would otherwise be able to speak effectively. There is many a business man who can talk freely and effectively to a small group of his associates seated around a conference table, but suggest to him that he stand in the presence of the same group and discuss the same subject and he is at once panic-stricken and voiceless. There is many an individual who is the life of the company at the dinner table, entertaining all those around him with his interesting conversation, but invite him to make an after-dinner speech and he at once develops symptoms of nervous prostration. Why is it not as easy to stand before a small group and speak to them as it is to participate in conversation with the same group when all are sitting or standing around informally? Why is it not as easy to arise in one's place at a banquet and speak to the entire company as it is to entertain with our conversation the people seated at our own table? The answer is not hard to find. It is as easy, provided we have the same mental attitude and poise when standing before a group that we

have when we are one of several taking part in a conversation.

Nervousness and embarrassment when speaking in public are largely due to the mental attitude — the state of mind. We have thought of public speaking as something very different from conversation. We have assumed that when we stand on our feet before even a small company we must conduct ourselves in a different manner than we would if we were expressing the same thoughts in an informal way and others were taking part in the conversation. But actually, now, what difference does it make, or should it make, in the mind of the speaker whether he is sitting or standing, whether he is one of several or the only one speaking? And yet how often have we heard men say, "I do not feel the slightest embarrassment in conversation or in my business relations, but I haven't the nerve to stand on my feet and make a speech before even a small audience."

One day a workman on the steel framework of a building twenty stories above the street was watching an airplane overhead. He remarked to a fellow workman, "Gee, that takes nerve!" Perhaps at that same moment the aviator was saying to himself, "I am glad I am not in that workman's place." Each felt secure in his own place because he had no fear, but was certain he would be afraid if placed in the position of the other man. The structural steel worker must not permit himself to be afraid. The aviator must have confidence in his ability to manage an airplane. Why should each be afraid if placed in the position of the other? The business man is

poised and self-confident when you meet him in his own office. He would not be a successful business man if this were not the case. Why should he not have this same poise and self-confidence when speaking in public?

Some may contend that stage-fright is so universal with beginners in speech-making that it must be natural, and therefore cannot be overcome. We must not confuse this self-consciousness and timidity with the initial nervousness which even experienced speakers feel at the moment of facing an audience. The thought of standing before an audience, with all eyes centered upon us and all ears waiting to hear what we say, should arouse within us a keen sense of responsibility. We should realize fully the obligation placed upon us to give to the members of our audience value received for the time and attention they accord us. This realization of our responsibility to an audience should act as a stimulus to the whole nervous system. This initial nervousness is a good thing. It spurs us to our best endeavor. But this momentary embarrassment, which even the most experienced speakers feel, is something very different from the self-consciousness and stage-fright from which the beginner suffers every minute he is before an audience. After a speaker has uttered his first words, nervousness should be replaced by earnestness; self-consciousness should give way to self-confidence.

How then may the beginner in public speaking overcome his timidity and embarrassment? Since, as we have already pointed out, the cause of his self-consciousness and nervousness is largely in the speaker's state of mind,

it follows that the remedy lies chiefly in changing his mental attitude. He should not permit himself to think that he cannot make a speech. A person who lacks self-confidence may well commit to memory the following lines and repeat them whenever he feels uncertain of his ability.

"If you think you are beaten, you are;
If you think you dare not, you don't;
If you want to win but think you can't,
It's almost certain you won't.
If you think you have failed, you have,
For out in the world we find
Success begins with a fellow's will;
It's all in the state of mind."

It may be helpful to remember that audiences are sympathetic rather than critical; that they do not observe every little mistake the speaker makes. His listeners wish him to succeed and they will be disappointed if he fails.

Throughout this text we have emphasized the importance of thorough preparation. It is a great aid in overcoming self-consciousness. The beginner should be well prepared upon a subject in which he is interested. He should have something to say that he believes his listeners will want to hear. Insufficient preparation or attempting to speak upon an uninteresting subject will add to the speaker's embarrassment. Even experienced speakers become self-conscious under such conditions.

As the speaker arises he should concentrate his attention upon what he is going to say; not upon himself. It

is sometimes helpful to the beginner to single out one member of the audience — some one who is in sympathy with the speaker — and address the first few sentences directly to him, as if he were the only one present. Establishing at the beginning of the speech the basis of direct communication will do much to put the speaker at ease. Throughout the entire address the speaker should look directly at his audience, rather than to stand looking at the floor, the walls of the room, or over the heads of his listeners. The direct contact of eye with eye, while it may seem hard to the beginner, is a great aid in overcoming self-consciousness, as well as increasing the effectiveness of the speaker.

The speaker will be able to begin his address with greater poise and self-control if he will take a few deep breaths, slowly and rhythmically, just before arising to speak. He should then walk before the audience with a firm, steady step, suggesting by his manner that he has confidence in his ability.

Especially should the speaker avoid all outward expressions of nervousness. Chiefly as a result of self-consciousness, speakers do many nonsensical things which call attention to the speaker rather than to his message, and thus advertise his nervousness. We refer to such foolish movements as wiggling and twisting the fingers, playing with a ring or watch chain, fumbling the clothing, twisting a coat button, constantly shifting the position of the feet, and twirling a pencil or some other object held in the hand. None of these things aids in presenting the message, but on the contrary any such movement very

definitely announces to the audience that the speaker lacks physical poise and self-control. Even though the speaker may inwardly be very nervous, he may do much to conceal his embarrassment if he will avoid such foolish movements as we have enumerated.

Such expressions of nervousness, if continued, become habits which remain after self-consciousness has been overcome. We recently listened to a speaker of wide experience who throughout his speech would put his thumb and index finger in his vest pocket and fumble something contained therein. We do not now recall anything he said, but we are yet curious to know what he had in his pocket. Another speaker continuously buttoned and unbuttoned his coat. Another walked the length of the platform one hundred and sixty-nine times by actual count while delivering a forty-five minute address, seldom looking at the audience in that time. Speakers should avoid the formation of such habits, which usually have their origin in timidity and self-consciousness.

But the beginner asks, "What shall I do with my hands?" He has never before been particularly conscious of his hands. But now when he stands up to speak they seem to be very large and very much in his way. He should relax them and forget about them. Until the impulse comes to use the hands in definite gestures the speaker should let them hang easily relaxed at the side or place them in some other natural position of ease. The important thing is to avoid all nervous movements which call attention to what the speaker is doing with his hands.

The whole posture should be easy and yet expressive

of strength. Changes in position and movements about the platform should be natural and spontaneous. The speaker should be as natural and as much at ease as he would be in conversing with a friend on the street or in his place of business.

We believe the beginner will gain self-confidence more rapidly if he avoids the use of notes. Notes are mental crutches. The speaker who depends upon them for support advertises his weakness. The use of notes indicates either that the speaker has made insufficient preparation or that he lacks confidence in himself to remember what he intends to say. The speaker, having made careful preparation by so arranging his points that they follow in natural sequence, should trust himself to remember the thread of his discourse. Even though in his earlier efforts he may not say all he had intended to say, or may say something very different from what he had planned, the results will be more satisfactory than if he had depended upon notes. He is gaining the ability to think upon his feet and will thus sooner overcome his self-consciousness. And what is perhaps of even greater importance, he is not forming a habit of depending upon notes, from which he may never be able to free himself. Some experienced speakers use notes simply because they have always done so and do not feel comfortable without them.

What we have said in Chapter II against the general use of a manuscript applies, in a lesser degree, to the use of notes. Reference to notes causes the speaker to break his direct contact with the audience, and centers the attention of the listeners for the moment upon the speaker

rather than upon his message. As there are circumstances under which the use of a manuscript may be permissible, so there are instances when *some* notes may be used. When a speaker is introducing data of a technical nature, when he is citing statistics, or quoting authorities, it is often difficult to secure absolute accuracy if he depends upon his memory. Such material may be read from notes. But this is a very different matter from depending upon notes for the general plan of the speech. The use of notes for the purpose we have indicated will not detract from the effectiveness of the speech, provided the speaker leaves the notes upon the desk or in his pocket until the moment they are needed in the speech. He should not hold them in his hand throughout his entire speech.

Finally, as an aid in overcoming timidity and self-consciousness in speaking, nothing can take the place of actual experience before audiences. We learn to speak by speaking. The study of theory is of course important, but theory alone will never make an effective speaker. If we wait until we are free from embarrassment before we undertake to speak, we will never speak at all. We should never decline to speak simply because we feel we cannot do so on account of our self-consciousness. We remember having read several years ago an editorial in a Saint Paul newspaper, in which, after discussing the need of training in public speaking for every American citizen and offering a few practical suggestions as to how to acquire the art, the writer closed with this injunction, with which we will conclude our discussion, "Speak whenever anybody is fool enough to ask you."

EXERCISES AND ILLUSTRATIVE SPEECHES

CHAPTER I

1. Review the text of this chapter by giving a three- to five-minute talk to the class on one of the following topics:

(1) The need of training for speaking in public, with illustrative examples
(2) Why am I studying this subject?
(3) What kind of training in speech should we aim for?
(4) Professor Nevin's "trick speech"
(5) "Good public speaking is simply enlarged, dignified conversation"

2. As suggested in the Preface, a portion of each class period should be devoted to practice in the delivery of short extempore speeches. In the exercises for succeeding chapters the authors have not attempted to suggest topics for such speeches, since you can best select the subjects that lie within your knowledge, experience, and interest. The first efforts should be on subjects that require no reading — that can be treated first-handed, such as:

(1) My favorite study
(2) A joke on myself
(3) My favorite book
(4) How I spent my vacation
(5) My home town
(6) The most embarrassing moment in my experience

(7) The worst scare I ever had
(8) A character sketch of my best friend
(9) My experience in public speaking
(10) An imaginary flight with Lindbergh

3. Then, along with the exercises suggested for succeeding chapters, it is a good plan to organize the class now and then for the observance of a real or imaginary occasion, and deliver speeches on appropriate topics as agreed upon in a class conference or as assigned by the teacher. Such occasions as the following are suggested:

(1) A meeting of the literary society
(2) A meeting of the student council
(3) An hour with Shakespeare (or other author or authors)
(4) A symposium on questions of the day
(5) A meeting of the athletic council
(6) A mass meeting of the student body
(7) A meeting of the science club
(8) A meeting to discuss the needs of this school (or college)
(9) A meeting in honor of a distinguished visitor
(10) A meeting to welcome a returning athletic (or debating) team
(11) The celebration of a national holiday
(12) A class meeting in honor of the faculty

The foregoing supplementary exercises, like all the exercises that follow, are of course suggestive only. The individual teacher will naturally choose and supply such exercises as will meet the needs of a particular class.

CHAPTER II

1. Recall two or three good speeches you have heard recently, and state which one of the methods discussed in this chapter was probably used in the preparation and delivery of each.

2. Listen carefully to the next speech you hear, outside the classroom, and then write your opinion as to the method used, giving reasons therefor.

3. Read the following speeches, and determine which one of the methods was probably used in each.

A TRIBUTE TO THE UNIVERSAL BENEFICENCE OF GRASS

By John James Ingalls

Next in importance to the divine profusion of water, light and air, those three physical facts which render existence possible, may be reckoned the universal beneficence of grass. Lying in the sunshine among the buttercups and dandelions of May, scarcely higher in intelligence than those minute tenants of that mimic wilderness, our earliest recollections are of grass; and when the fitful fever is ended, and the foolish wrangle of the market and the forum is closed, grass heals over the scar which our descent into the bosom of the earth has made, and the carpet of the infant becomes the blanket of the dead.

Grass is the forgiveness of Nature — her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned by

traffic become grass-grown, like rural lanes, and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleaguered by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterranean vitality, and emerges upon the solicitation of spring. Sown by the winds, by wandering birds, propagated by the subtle horticulture of the elements which are its ministers and servants, it softens the rude outlines of the world. It invades the solitude of deserts, climbs the inaccessible slopes and pinnacles of mountains, and modifies the history, character and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfare and fields, it bides its time to return, and when vigilance is relaxed or the dynasty has perished it silently resumes the throne from which it has been expelled but which it never abdicates. It bears no blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, yet should its harvest fail for a single year famine would depopulate the world.

THE DECLARATION OF INDEPENDENCE[1]

By Abraham Lincoln

I am filled with deep emotion at finding myself standing in this place, where were collected the wisdom, the patriotism, the devotion to principle from which sprang the

[1] Speech given in Independence Hall, Philadelphia, February 22, 1861. Nicolay and Hay: *Abraham Lincoln: A History*, III, 299. Reprinted by permission of The Century Co.

institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to our distracted country. I can say in return, sirs, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration. I have pondered over the toils that were endured by the officers and soldiers of the army who achieved that independence. I have often inquired of myself what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of separation of the colonies from the mother land, but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weight would be lifted from the shoulders of all men and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved on that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than sur-

render it. Now, in my view of the present aspect of affairs, there is no need of bloodshed and war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it be forced upon the government. The government will not use force, unless force is used against it.

My friends, this is wholly an unprepared speech. I did not expect to be called upon to say a word when I came here. I supposed it was merely to do something toward raising a flag — I may, therefore, have said something indiscreet. But I have said nothing but what I am willing to live by, and if it be the pleasure of Almighty God, die by.

THE COÖPERATION OF ENGLISH-SPEAKING PEOPLES[1]

By Arthur James Balfour

Mr. President, Gentlemen of the Chamber: The noble words to which we have just listened struck, I am well convinced, a sympathetic chord in the heart of every one in your audience, but I don't think that in all the multitude gathered here to-day there was one to whom they went more home than to myself. Mr. President, I have had as the dream of my life a hope that before I died the union between the English-speaking, freedom-loving branches of the human race should be drawn far closer than in the past, and that all temporary causes of difference which may ever have separated two great peoples

[1] Speech by the Head of the British Mission to the United States, at a meeting of the New York Chamber of Commerce, May 12, 1917.

would be seen in its true and just proportion, and that we should realize, on whatever side of the Atlantic fortune had placed us, that the things wherein we have differed in the past sink into absolute insignificance compared with those vital agreements which at all times, but never at such a time as the present, unite us in one great spiritual whole.

My friend Mr. Choate, in a speech that he delivered yesterday at the City Hall, told his audience that as Ambassador to Great Britain he had been in close official relations with me through many years, and that during all of these years I had stood solid — I think that was his phrase — for American friendship. That is strictly and absolutely true, and the feelings that I have this great opportunity of expressing are not born, believe me, of the necessities of the Great War; they are not the offspring of recent events; they are based upon my most enduring convictions, convictions of which I cannot remember the beginning, which I have held with unalterable fidelity through the political life which is now a long life, and which, I am quite sure, I shall cherish to the end.

You, Mr. President, have referred to the preparations that were made only, I suppose, a little more than two years and a half ago — though how long those two and a half years seem to all of us! — preparations that were made two and a half years ago to celebrate the one hundred years of peace between our two countries. I ardently supported that movement, and yet the very phrases in which its objects were expressed show how inadequate it was to reach the real truth and heart of the

matter. It is true that one hundred years have passed, and many hundreds of years, I hope, were to pass, before any overt act of war should divide those whom, as you said in your final words, should never be asunder.

But, after all, normal and official peace is but a small thing compared with that intimate mutual comprehension which ought always to bind the branches of the English-speaking peoples together. You have absorbed in your midst many admirable citizens drawn from all parts of Europe, whom American institutions and American ways of thought have moulded and are moulding into one great people. I rejoice to think it should be so. A similar process on a smaller scale is going on in the self-governing dominions of the British Empire. It is a good process; it is a noble process. Let us never forget that wherever be the place in which that great and beneficent process is going on, whether it be in Canada, whether it be in Australia, or whether on the largest scale of all it be in the United States of America, the spirit which the immigrant absorbs is a spirit in all these places largely due to a historic past in which your forefathers and my forefathers, gentlemen, all had their share.

You incidentally mentioned, Mr. President, that this very body I am addressing dates the origin of its society to a charter, I think you said of 1758. Is not that characteristic and symbolic of what happens on both sides of the Atlantic? We strike our roots into a distant past. We have known how through revolutions, in spite of revolutions, sometimes because of revolutions, and through revolutions, we have known how to weld the past and

the present into one organic whole, and I see around me in a country which calls itself and is, in one sense, a new country — I everywhere see signs of these roots which draw their nourishment and their strength from epochs far removed from us, and I feel when I talk to those who are born and bred under the American flag, who have absorbed all their political ideas from American institutions — I feel, and I think I speak for my friends here that they also feel — I feel that I am speaking to those brought up, as it were, under one influence, in one house, under one set of educational conditions. I require no explanations of what they think, and I am required to give no explanations of what I think, because our views of great questions seem to be shared; born, as it were, of common knowledge which we know instinctively, and which we do not require explicitly to expound or to define.

This is a great heritage to have in common, and I think, nay, I am sure, that you, Mr. President, struck a true note when you told us that all the sentiments which I have imperfectly tried to express this afternoon will receive a double significance, and infinitely increased significance from the fact that we are now not merely sharing a common political ideal in some speculative fashion, but that all of us are committed to sacrificing everything that we hold most dear to carry these ideals into practical execution.

There will be a bond of union between our peoples which nothing will ever be able to shake, and which I believe to be the securest guarantee for the future of the world, for the future peace and freedom of the world.

Mr. President, I have already detained you too long, but there was one word which fell from you toward the end of your speech upon post-war problems and you indicated your view — a view which I personally entirely share — that when this tremendous conflict has drawn to its appointed close, and when, as I believe, victory shall have crowned our joint efforts, there will arise not merely between nations, but within nations, a series of problems which will tax all our statesmanship to deal with. I look forward to that time, not, indeed, wholly without anxiety, but in the main with hope and with confidence; and one of the reasons for that hope and one of the foundations of that confidence is to be found in the fact that your nation and my nation will have so much to do with the settlement of the questions. I do not think anybody will accuse me of being insensible to the genius and to the accomplishment of other nations. I am one of those who believe that only in the multitude of different forms of culture can the completed movement of progress have all the variety in unity of which it is capable; and, while I admire other cultures, and while I recognize how absolutely all-important they are to the future of mankind, I do think that among the English-speaking peoples is especially and peculiarly to be found a certain political moderation in all classes, which gives one the surest hope of dealing in a reasonable progressive spirit with social and political difficulties. And without that reasonable moderation interchanges are violent also, and the smooth advance of humanity is seriously interfered with.

I believe that on this side of the Atlantic, and I hope on the other side of the Atlantic, if and when these great problems have actively to be dealt with, it will not be beyond the reach of your statesmanship or of our own, to deal with them in such a manner that we cannot merely look back upon this great war as the beginning of a time of improved international relations, of settled peace, of deliberate refusal to pour out oceans of blood to satisfy some notion of domination; but that in addition to those blessings the war may prove to be the beginning of a revivified civilization, which will be felt in all departments of human activity, which will not merely touch the material but also the spiritual side of mankind, and which will make the second decade of the twentieth century memorable in the history of mankind.

PRESIDENT COOLIDGE WELCOMES LINDBERGH[1]

My Fellow Countrymen:

It was in America that the modern art of flying heavier than air machines was first developed. As the experiments became successful, the airplane was devoted to practical purposes. It has been adapted to commerce in the transport of passengers and mail and used for national defense by our land and sea forces. Beginning with a limited flying radius, its length has been gradually extended. We have made many flying records. Our army flyers have circumnavigated the globe. One of our

[1] Speech delivered by President Calvin Coolidge in bestowing the Distinguished Flying Cross upon Colonel Charles A. Lindbergh, Washington, D.C., June 11, 1927. (United Press Report.)

navy men started from California and flew far enough to have reached Hawaii, but, being off his course landed in the water. Another officer of the navy has flown to the North Pole. Our own country has been traversed from shore to shore in a single flight.

It had been apparent for some time that the next great feat in the air would be a continuous flight from the mainland of America to the mainland of Europe. Two courageous Frenchmen made the attempt and passed to a fate that is yet unknown. Others were speeding their preparations to make the trial, but it remained for an unknown youth to tempt the elements and win. It is the same story of valor and victory by a son of the people that shines through every page of America's history.

Twenty-five years ago there was born in Detroit, Michigan, a boy representing the best traditions of this country, of a stock known for its deeds of adventure and exploration. His father, moved with a desire for public service, was a member of Congress for several terms. His mother, who dowered her son with her own modesty and charm, is with us to-day. Engaged in the vital profession of school teaching, she has permitted neither money nor fame to interfere with her fidelity to her duties. Too young to have enlisted in the world war, her son became a student at one of the big state universities. His interest in aviation led him to an army aviation school, and in 1925 he was graduated as an airplane pilot. In November, 1926, he had reached the rank of captain in the Officers' Reserve Corps. Later he became connected with the United States Air Mail Service, where he exhib-

ited marked ability and from which he is now on leave of absence.

On a morning just three weeks ago yesterday, this wholesome, earnest, fearless, courageous product of America rose into the air from Long Island in a monoplane christened "The Spirit of St. Louis," in honor of his home and that of his supporters. It was no haphazard adventure. After months of the most careful preparation, supported by a valiant character, driven by an unconquerable will and inspired by the imagination and the spirit of his Viking ancestors, this reserve officer set wing across the dangerous stretches of the North Atlantic. He was alone. His destination was Paris.

Thirty-three hours and thirty minutes later, in the evening of the second day, he landed at his destination on the French flying field at Le Bourget. He had traveled over 3600 miles and established a new and remarkable record. The execution of his project was a perfect exhibition of art.

This country will always remember the way he was received by the people of France, by their President and by their government. It was the more remarkable because they were mourning the disappearance of their intrepid countrymen, who had tried to span the Atlantic on a western flight. Our messenger of peace and good will had broken down another barrier of time and space and brought two peoples into closer communion. In less than a day and a half he had crossed the ocean over which Columbus had traveled for sixty-nine days and the Pilgrim Fathers for sixty-six days, on their way to the

new world. But, above all, in showering applause and honors upon this genial, modest American youth, with the naturalness, the simplicity and the poise of true greatness, France had the opportunity to show clearly her good will for America and our people.

With like acclaim and evidence of cordial friendship, our ambassador without portfolio was received by the rulers, the governments and the people of England and Belgium. From other nations came hearty messages of admiration for him and his country. For these manifold evidences of friendship we are profoundly grateful.

The absence of self-acclaim, the refusal to become commercialized, which has marked the conduct of this sincere and genuine exemplar of fine and noble virtues, has endeared him to every one. He has returned unspoiled.

Particularly it has been delightful to have him refer to his airplane as somehow possessing a personality and being equally entitled to credit with himself, for we are proud that in every particular this silent partner represented American genius and industry. I am told that more than one hundred separate companies furnished materials, parts or service in its construction.

And now, my fellow citizens, this young man has returned. He is here. He has brought his unsullied fame home. It is our great privilege to welcome back to his native land, on behalf of his own people, who have a deep affection for him and are thrilled by his splendid achievements, a Colonel of the United States Officers' Reserve Corps, an illustrious citizen of our republic, a conqueror of the air and strengthener of the ties which bind us to

our sister nations across the sea, and, as President of the United States, I bestow the Distinguished Flying Cross as a symbol of appreciation for what he is and what he has done, upon Colonel Charles A. Lindbergh.

CHAPTER III

The following speeches are examples of the work students are able to do in extempore speaking. These are authentic extempore speeches,[1] printed from stenographic reports made at the time of delivery. They were given at the National Extemporaneous Speaking Contests, held at Estes Park, Colorado, March 30 and 31, 1926. Mr. Hedburg was awarded first honors in the Men's Contest, in which thirty-one speakers, each representing a different institution, were entered. Miss Dailey won first place in the Women's Contest in which there were fifteen contestants. In each contest a general subject had been chosen some weeks in advance. The subject for the Men's Contest was "The Present Crime Situation," and for the Women's Contest, "Marriage and Divorce." One hour before speaking each contestant drew by lot a subtopic related to the general subject.

Study these speeches to discover their merits or possible faults, and report your findings to the class. For this purpose it will be necessary to have in mind certain requisites of a good extempore speech that are discussed

[1] From *Winning Intercollegiate Debates and Orations*, I, published by Pi Kappa Delta, National Honorary Forensic Society. Used with the permission of the Society.

in later chapters, and apply to these speeches such test questions as:

1. Is the speech well organized? Is it characterized by unity and sequence? Can you follow easily the line of thought?

2. Is the subject matter presented in a way to incite and hold the hearer's interest? Does the speaker use specific statements and concrete examples rather than generalizations and abstractions? Are the opening and close of the speech, particularly, such as to attract and impress the hearer?

3. What was the speaker's purpose? So far as you can judge from reading the speech, did the speaker accomplish his purpose?

THE AMERICAN HIGH STANDARD OF LIVING AS A CAUSE FOR CRIME

By R. E. Hedburg
Kansas State Agricultural College

I expect that you people who have listened to these talks for the last three days have made up your minds that the Crime Wave has reached its crest in Fort Collins and Estes Park. The fact that the transportation company has failed to deliver the baggage that we checked in Fort Collins this morning has more than once to-day caused some of us to have criminal meditations.

We are all ready to admit that there is no one underlying cause for crime. Many factors combine to create the present violation of and disrespect for law. We might

discuss any one of these factors for hours, but to-night I wish to concern myself with the American high standard of living and its relation to the crime wave.

Three characteristics are noticeable in our social and economic order. The first is the economic fact that prices and wages have not remained proportional. During the war period the price of food stuffs increased 200 per cent, the price of clothing 150 per cent and luxuries 175 per cent; making an average increase in the price of luxuries and necessities 175 per cent. But the price of wages did not increase with the cost of living. While prices were rising 175 per cent wages increased but 80 per cent. In the last six years the cost of living has been lowered, but only to 80 per cent above the pre-war level. Wages on the other hand have decreased until they are only 32 per cent above the level of 1914. Obviously the cost of living is out of proportion to the scale of wages.

The second characteristic that we may notice is the tendency towards luxury and extravagance. Two generations ago our grandparents lived on twelve dollars a month. To-day people in the same circumstances require from two hundred to four hundred dollars a month. Fifteen years ago young people had a very enjoyable evening at a church social for thirty-five cents apiece — to-night in the New York supper clubs one hundred dollars will pay for only an ordinary evening's entertainment for two. Luxury and extravagance are noticeable in every city and town. We must have better clothes, fine cars and expensive entertainment.

Now when we think of this tendency towards luxury in connection with the overbalanced price and wage standards, it is only a step to our third characteristic of the present day; that a great many people are living outside their incomes. Young men and women clerks must wear expensive clothes and enjoy the best theatres that the city affords regardless of the fact that they receive but eighteen dollars a week. Men with regular incomes feel that they must give their families the best of homes and the finest of cars. When their salaries are insufficient, debt is inevitable. The average college student is spending far more than he can actually afford to spend. I have no doubt but that few of you are living within your income. Very few people are living within their actual income.

It logically follows, then, that since prices and wages are out of proportion, causing people to spend more than they earn, that the American high standard of living may be considered as a probable cause for crime.

In the first place, a great many people engage in crime for self betterment. In the last five years more than five thousand young girls have been found guilty every year of petty thievery in stores. In 1925, there were 5720 clerks apprehended taking money from cash registers because they wanted finer clothes and more spending money. There are a great many clerks in moderate circumstances engaged in petty thievery which eventually leads to crime.

There is also a great class of people, usually of low intellectual type, who believe they are entitled to a por-

tion of the wealth of the fabulously rich. Last year in New York City there were 720 burglaries committed by people who were trying to obtain the portion of wealth they believed was theirs. One writer says that a definite organized underworld movement has been started in Chicago against the moneyed class. Thousands of people are engaging in crime with the deluded idea that by theft and burglary they can readjust the social order.

Lastly, men in responsible positions misuse the funds entrusted to them. In the last two years in Wisconsin, ninety banks failed because presidents, cashiers and officials misappropriated funds. During the last three years in Oklahoma, one hundred and twenty banks have failed for similar reasons. Last week in Denver, Frank and Will Bishop were sent to prison after being convicted on eight different counts of an indictment charging misappropriation of funds in the Globe National Bank. It was after a long and sensational trial, in the quiet of a prison cell, that Frank, the father, said to his son Will, "Son, I have made a miserable mess of your life — but I wanted to give you the best."

It is useless to ask for a social and economic readjustment. It is a waste of energy to appeal for better law enforcement. We had better strive for simple right-minded living, for a return of plain ideals and right thinking. When we have so readjusted ourselves, we will be in a better situation to cope with this great cause of crime — the American high standard of living.

INFLUENCE OF THE MOVIES ON MARRIAGE AND DIVORCE

By Marion Dailey, Macalester College

No doubt already this evening you have heard of the many factors that have influenced the marriage and divorce problem. My topic is the Influence of the Movies on Marriage and Divorce. I think we shall all be particularly interested in this topic because we have all been to the movies — at least once — within the past year. Movies are the greatest molder of public opinion to-day — and why? Because we all go. Every one goes to the movies. The farmer, after his work is done, drives to town and goes in the evening. In the large cities we have made special provision for every class of people. The laborers who work all day can go at night — and those who work all night can go in the morning, even before breakfast if necessary. In the average American home to-day every one goes, from Grandpa and Sister down to Baby Jane. We are almost brought up on the movies. Surely, then, the movies must have a tremendous influence upon the problem of marriage and divorce.

Let us consider for a moment the average type of movie which we see. Such pictures as Elinor Glyn's *Six Days*, *Three Weeks*, *His Hour*, and other movies such as *Flaming Youth*, are examples of what we see at our theatres to-day. As a rule when we go to the movies we do not know what we are going to see. We go merely to enjoy ourselves. No doubt this type of movie doesn't hurt us particularly, but nevertheless there is a large

group of young people who are getting the wrong interpretation of married life from the movies. The movies portray the instability of married life. We usually sit through reel after reel watching breathlessly to see if the villain will be able to entice the wife from her happy home, to flee with him; or we watch with interest to see when the husband will run away with the flippant flapper.

Our actions are influenced by the pictures we see. Young John, for example, goes to the movies and watches Rudolph Valentino make love. The next night when he takes out his Eliza he tries the same method with the result that he wins his lady love. When she doesn't quite come up to his expectations, and he finds that his dream girl has some imperfections, he goes to the movies *again* to see what Rudy would do under the circumstances; and learns that if the first one doesn't prove satisfactory, try again. The movies give us the wrong conception of our standard of living. Most of us have found that we don't get very far in this world without hard work, but the movies would have us believe that it is only a question of time when some strange young millionaire will appear and whirl us off to palaces beyond description where we will be provided with limousines, servants, clothes, and everything that is most desirable to a woman; or, perhaps, to a place like Estes Park, with its beautiful mountains, ski tournaments, and magnificent hotels, where we would be able to enjoy ourselves leisurely the rest of our lives. It is not surprising, then, that working girls are often misled by promises of strange men, and believe that this is their opportunity to enjoy some of the pleasures illustrated in

the movies. It is a great disappointment when they find none of the expected joys.

Then, not only the pictures, but the actors themselves influence people. You all know that in high school and sometimes even in college girls and boys have pictures of their favorite actors pinned up on the walls, with the words, "Lovingly, Doug," or "Forever Yours, Norma," written across them in a flourishing hand. It makes no difference to them whether or not they have been married or divorced five or six times — they are their heroes, and to a certain extent influence their ideals of marriage.

If the movies are such a powerful influence, have we not the right to expect that they may be the channel through which we may get the solution for the problem of marriage and divorce? Just what can the movies do to-day? Educational movies are a good example of what we may expect. Now, in our schools, we not only hear, but see what people are doing in other countries. The same could be true in the marriage and divorce situation. Will Hays, director of the movies, says that the movie men are willing to give the people any kind of picture they want. Not until there is a demand for the proper kind of movies can we expect the theatres to produce them.

The great majority of the American people to-day realize that the home is the fundamental unit of our civilization and will before long demand that our pictures portray the desired type of married life. The movies could do much to impress on all people the fundamental principles of a happy home; the joys to be had in married life through self-sacrifice and service for the loved ones;

and to show that the greatest happiness in the world comes to those who have a home with fine children to love. Pictures of such homes would stir every heart and kindle the idealism in every one. In the future, then, we have much to expect from the movies in bringing about the proper attitude of the American people toward marriage and divorce.

CHAPTER IV

1. Study carefully the next extempore speech you hear and make note of instances where the use of the extempore method was definitely to the speaker's advantage.

2. Cite specific instances where extempore speakers have fallen into one or more of the dangers discussed in this chapter.

3. Study carefully the following speech by a master of the extempore method. It is one of the few epoch-making speeches in the history of American oratory. It is difficult at this time to realize the prejudice and suspicion that obtained between the North and the South when this speech was delivered, and this condition must be borne in mind in order to appreciate both the form and the effect of the speech. In form it is largely a moral appeal. Its effect, both upon the immediate audience and upon the larger audience reached through the press, amounted to a sensation. On the night this speech was delivered Grady was favorably known in his own section; the next morning he was receiving the enthusiastic plaudits of the whole country. Not excepting Mr. Bryan's "free

silver" speech at Chicago — and excelling it in sustained interest and influence — nothing in the history of modern oratory equals the dazzling success of the New South's representative orator. As John Temple Graves says, "He leaped from a banquet's gaiety to national fame." Through this single speech he became a national figure, and his oratory of national renown and influence.

The "New South" speech, therefore, is worthy of intensive study as a model of after-dinner speaking. As an aid to such study, the following suggestions will serve to guide the student and stimulate class discussion:

(1) Write an outline of the speech with the threefold divisions of Introduction, Discussion, Conclusion, for the main headings. For the most part, the key-sentence of each paragraph will serve for the main subheadings.

(2) Point out the merits of the Introduction. Why does the first paragraph make an effective opening? What relation does the "text" bear to the theme of the whole speech? What advantage is gained by the touch of humor in the Introduction? What ear-marks of the extempore method do you find?

(3) Preceding Grady on the program, Dr. Talmage, the famous pulpit orator, presented a vivid word-picture of the Grand Review of the Union armies in Washington at the close of the Civil War. Point out the skillful use that Grady makes of this incident.

(4) Is the speech well proportioned as to its main divisions? In view of the circumstances above men-

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tioned, can you justify the relatively long Introduction?

(5) A prominent Boston lawyer described this speech as "a cannon-ball in full flight, fringed with flowers." Cite specific examples to justify this description.

(6) Make a list of striking phrases and figures that appeal to your fancy and feelings.

(7) Point out the merits of the Conclusion. Why did it appeal to the audience that first heard it? And why does it appeal to you?

(8) Show wherein the use of the extempore method contributed to the success of this speech.

THE NEW SOUTH[1]

By Henry W. Grady

"There was a South of slavery and secession — that South is dead. There is a South of union and freedom — that South, thank God, is living, breathing, growing every hour." These words, delivered from the immortal lips of Benjamin H. Hill, at Tammany Hall, in 1866, true then, and truer now, I shall make my text to-night.

Mr. President and Gentlemen: Let me express to you my appreciation of the kindness by which I am permitted to address you. I make this abrupt acknowledgment advisedly, for I feel that if, when I raised my provincial

[1] Delivered at the annual banquet of the New England Society, New York, December 22, 1886. From *Orations and Speeches of Henry W. Grady*. Copyright, 1910, by Edwin DuBois Shurter.

voice in this ancient and august presence, I could find courage for no more than the opening sentence, it would be well if, in that sentence, I had met in a rough sense my obligation as a guest, and had perished, so to speak, with courtesy on my lips and grace in my heart.

Permitted, through your kindness, to catch my second wind, let me say that I appreciate the significance of being the first Southerner to speak at this board, which bears the substance, if it surpasses the semblance of original New England hospitality, and honors a sentiment that in turn honors you, but in which my personality is lost and the compliment to my people made plain.

I bespeak the utmost stretch of your courtesy to-night. I am not troubled about those from whom I come. You remember the man whose wife sent him to a neighbor with a pitcher of milk, and who, tripping on the top step, fell, with such casual interruptions as the landings afforded, into the basement; and, while picking himself up, had the pleasure of hearing his wife call out:

"John, did you break the pitcher?"

"No, I didn't," said John, "but I'll be dinged if I don't."

So, while those who call to me from behind may inspire me with energy, if not with courage, I ask an indulgent hearing from you. I beg that you will bring your full faith in American fairness and frankness to judgment upon what I shall say. There was an old preacher once who told some boys of the Bible lesson he was going to read in the morning. The boys, finding the place, glued together the connecting pages. The next morning he

read on the bottom of one page: "When Noah was one hundred and twenty years old he took unto himself a wife, who was" — then turning the page — "one hundred and forty cubits long, forty cubits wide, built of gopher wood, and covered with pitch inside and out." He was naturally puzzled at this. He read it again, verified it, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as an evidence of the assertion that we are fearfully and wonderfully made." If I could get you to hold such faith to-night, I could proceed cheerfully to the task I otherwise approach with a sense of consecration.

Pardon me one word, Mr. President, spoken for the sole purpose of getting into the volumes that go out annually freighted with the rich eloquence of your speakers — the fact that the Cavalier, as well as the Puritan, was on the continent in its early days, and that he was "up and able to be about." I have read your books carefully and I find no mention of that fact which seems to me an important one for preserving a sort of historical equilibrium, if for nothing else.

Let me remind you that the Virginia Cavalier first challenged France on this continent; that Cavalier John Smith gave New England its very name, and was so pleased with the job that he has been handing his own name around ever since; and that while Miles Standish was cutting off men's ears for courting a girl without her parents' consent, and forbidding men to kiss their wives on Su ıy, the Cavalier was courting everything in sight; and that the Almighty had vouchsafed great in-

crease to the Cavalier colonies, the huts in the wilderness being as full as the nests in the woods.

But having incorporated the Cavalier as a fact in your charming little book, I shall let him work out his own salvation, as he has always done with engaging gallantry, and we will hold no controversy as to his merits. Why should we? Neither Puritan nor Cavalier long survived as such. The virtues and traditions of both, happily, still live for the inspiration of their sons and the saving of the old fashion. Both Puritan and Cavalier were lost in the storm of the first Revolution, and the American citizen, supplanting both, and stronger than either, took possession of the republic bought by their common blood and fashioned to wisdom, and charged himself with teaching men government and establishing the voice of the people as the voice of God.

My friend, Dr. Talmage, has told you that the typical American has yet to come. Let me tell you that he has already come. Great types, like valuable plants, are slow to flower and fruit. But from the union of these colonist Puritans and Cavaliers, from the straightening of their purposes and the crossing of their blood, slowly perfecting through a century, came he who stands as the first typical American, the first who comprehended within himself all the strength and gentleness, all the majesty and grace of this republic — Abraham Lincoln. He was the sum of Puritan and Cavalier; for in his ardent nature were fused the virtues of both, and in the depths of his great soul the faults of both were lost. He was greater than Puritan, greater than Cavalier, in that he was Amer-

ican, and that in his homely form were first gathered the vast and thrilling forces of his ideal government, charging it with such tremendous meaning, and so elevating it above human suffering, that martyrdom, though infamously aimed, came as a fitting crown to a life consecrated from the cradle to human liberty. Let us, each cherishing the traditions and honoring his fathers, build with reverent hands to the type of his simple but sublime life, in which all types are honored; and in our common glory as Americans there will be plenty and some to spare for your forefathers and for mine.

In speaking to the toast with which you have honored me, I accept the term, "The New South," as in no sense disparaging to the old. Dear to me, sir, is the home of my childhood and the traditions of my people. I would not, if I could, dim the glory they won in peace and war, or by word or deed take aught from the splendor and grace of their civilization, never equalled, and perhaps never to be equalled in its chivalric strength and grace. There is a New South, not through protest against the old, but because of new conditions, new adjustments, and, if you please, new ideas and aspirations. It is to this that I address myself, and to the consideration of which I hasten, lest it become the old South before I get to it. Age does not endow all things with strength and virtue, nor are all new things to be despised. The shoemaker who put over his door, "John Smith's shop, founded 1760," was more than matched by his young rival across the street who hung out this sign: "Bill Jones. Established 1886. No old stock kept in this shop."

Dr. Talmage has drawn for you, with a master hand, the picture of your returning armies. He has told you how, in the pomp and circumstance of war, they came back to you, marching with proud and victorious tread, reading their glory in a nation's eyes. Will you bear with me while I tell you of another army that sought its home at the close of the late war? An army that marched home in defeat and not in victory, in pathos and not in splendor, but in glory that equalled yours, and to hearts as loving as ever welcomed heroes home. Let me picture to you the footsore Confederate soldier, as, buttoning up in his faded gray jacket the parole which was to bear testimony to his children of his fidelity and faith, he turned his face southward from Appomattox in April, 1865. Think of him as ragged, half-starved, heavy-hearted, enfeebled by want and wounds; having fought to exhaustion, he surrenders his gun, wrings the hands of his comrades in silence, and, lifting his tear-stained and pallid face for the last time to the graves that dot the old Virginia hills, pulls his gray cap over his brow and begins the slow and painful journey.

What does he find? — let me ask you who went to your homes eager to find, in the welcome you had justly earned, full payment for four years' sacrifice — what does *he* find when, having followed the battle-stained cross against overwhelming odds, dreading death not half so much as surrender, he reaches the home he left so prosperous and beautiful? He finds his house in ruins, his farm devastated, his slaves free, his stock killed, his barn empty, his trade destroyed, his money worthless; his social system,

feudal in its magnificence, swept away; his people without law or legal status; his comrades slain, and the burdens of others heavy on his shoulders. Crushed by defeat, his very traditions gone; without money, credit, employment, material training; and besides all this, confronted with the gravest problem that ever met human intelligence — the establishment of a status for the vast body of his liberated slaves.

What does he do — this hero in gray, with a heart of gold? Does he sit down in sullenness and despair? Not for a day. Surely God, who had stripped him of his prosperity, inspired him in his adversity. As ruin was never before so overwhelming, never was restoration swifter. The soldier stepped from the trenches into the furrow; horses that had charged Federal guns marched before the plough; and the fields that ran red with human blood in April were green with the harvest in June; women reared in luxury cut up their dresses and made breeches for their husbands, and, with a patience and heroism that fit women always as a garment, gave their hands to work.

There was little bitterness in all this. Cheerfulness and frankness prevailed. "Bill Arp" struck the keynote when he said: "Well, I killed as many of them as they did of me, and now I am going to work." Or the soldier returning home after defeat and roasting some corn on the roadside, who made the remark to his comrades: "You may leave the South if you want to, but I am going to Sandersville, kiss my wife and raise a crop, and if the Yankees fool with me any more I will whip 'em again."

I want to say to General Sherman — who is considered an able man in our parts, though some people think he is kind of careless about fire — that from the ashes he left us in 1864 we have raised a brave and beautiful city; that somehow or other we have caught the sunshine in the bricks and mortar of our homes, and have builded therein not one ignoble prejudice or memory.

But in all this what have we accomplished? What is the sum of our work? We have found out that in the general summary the free negro counts more than he did as a slave. We have planted the schoolhouse on the hilltop and made it free to white and black. We have sowed towns and cities in the place of theories, and put business above politics. We have learned that the $400,000,000 annually received from our cotton crop will make us rich, when the supplies that make it are home raised. We have reduced the commercial rate of interest from twenty-four to four per cent, and are floating four per cent bonds. We have learned that one Northern immigrant is worth fifty foreigners, and have smoothed the path to the southward, wiped out the place where Mason and Dixon's line used to be, and hung out our latchstring to you and yours.

We have reached the point that marks perfect harmony in every household, when the husband confesses that the pies which his wife cooks are as good as those his mother used to bake; and we admit that the sun shines as brightly and the moon as softly as it did "before the war." We have established thrift in the city and country. We have fallen in love with work. We have restored comforts to

homes from which culture and elegance never departed. We have let economy take root and spread among us as rank as the crab-grass which sprung from Sherman's cavalry camps, until we are ready to lay odds on the Georgia Yankee, as he manufactures relics of the battle-field in a one-story shanty and squeezes pure olive oil out of his cotton seed, against any down-easter that ever swapped wooden nutmegs for flannel sausages in the valleys of Vermont.

Above all, we know that we have achieved in these "piping times of peace" a fuller independence for the South than that which our fathers sought to win in the forum by their eloquence, or compel on the field by their swords.

It is a rare privilege, sir, to have had a part, however humble, in this work. Never was nobler duty confided to human hands than the uplifting and upbuilding of the prostrate and bleeding South, misguided, perhaps, but beautiful in her suffering, and honest, brave, and generous always. In the record of her social, industrial, and political restoration we await with confidence the verdict of the world.

But what of the negro? Have we solved the problem he presents, or progressed in honor and equity toward the solution? Let the record speak to the point. No section shows a more prosperous laboring population than the negroes of the South; none in fuller sympathy with the employing and land-owning class. He shares our school fund, has the fullest protection of our laws and the friendship of our people. Self-interest, as well as honor, de-

mands that they should have this. Our future, our very existence, depends upon our working out this problem in full and exact justice. We understand that when Lincoln signed the Emancipation Proclamation, your victory was assured; for he then committed you to the cause of human liberty, against which the arms of man cannot prevail; while those of our statesmen who trusted to make slavery the cornerstone of the Confederacy doomed us to defeat as far as they could, committing us to a cause that reason could not defend or the sword maintain in the sight of advancing civilization. Had Mr. Toombs said, which he did not say, that he would call the roll of his slaves at the foot of Bunker Hill, he would have been foolish, for he might have known that whenever slavery became entangled in war it must perish, and that the chattel in human flesh ended forever in New England when your fathers — not to be blamed for parting with what did not pay — sold their slaves to our fathers, not to be praised for knowing a paying thing when they saw it.

The relations of the Southern people with the negro are close and cordial. We remember with what fidelity for four years he guarded our defenceless women and children, whose husbands and fathers were fighting against his freedom. To his credit be it said that whenever he struck a blow for his own liberty he fought in open battle; and when at last he raised his black and humble hands that the shackles might be struck off, those hands were innocent of wrong against his helpless charges, and worthy to be taken in loving grasp by every man who honors loyalty and devotion.

Ruffians have maltreated him, rascals have misled him, philanthropists established a bank for him, but the South with the North protests against injustice to this simple and sincere people. To liberty and enfranchisement is as far as the law can carry the negro. The rest must be left to conscience and common sense. It should be left to those among whom his lot is cast, with whom he is indissolubly connected, and whose prosperity depends upon their possessing his intelligent sympathy and confidence. Faith has been kept with him in spite of calumnious assertions to the contrary by those who assume to speak for us, or by frank opponents. Faith will be kept with him in the future, if the South holds her reason and integrity.

But have we kept faith with you? In the fullest sense, yes. When Lee surrendered — I don't say when Johnston surrendered, because I understand he still alludes to the time when he met General Sherman last as the time when he "determined to abandon any further prosecution of the struggle" — when Lee surrendered, I say, and Johnston quit, the South became, and has been, loyal to the Union. We fought hard enough to know that we were whipped, and in perfect frankness accepted as final the arbitrament of the sword to which we had appealed. The South found her jewel in the toad's head of defeat. The shackles that had held her in narrow limitations fell forever when the shackles of the negro slave were broken.

Under the old régime the negroes were slaves to the South, the South was a slave to the system. The old plantation, with its simple police regulations and its

feudal habit, was the only type possible under slavery. Thus was gathered in the hands of a splendid and chivalric oligarchy the substance that should have been diffused among the people, as the rich blood, under certain artificial conditions, is gathered at the heart, filling that with affluent rapture, but leaving the body chill and colorless.

The old South rested everything on slavery and agriculture, unconscious that these could neither give nor maintain healthy growth. The new South presents a perfect Democracy, the oligarchs leading in the popular movement — a social system compact and closely knitted, less splendid on the surface but stronger at the core; a hundred farms for every plantation, fifty homes for every palace, and a diversified industry that meets the complex needs of this complex age.

The new South is enamored of her new work. Her soul is stirred with the breath of a new life. The light of a grander day is falling fair on her face. She is thrilling with the consciousness of a growing power and prosperity. As she stands upright, full-statured and equal among the people of the earth, breathing the keen air and looking out upon the expanding horizon, she understands that her emancipation came because in the inscrutable wisdom of God her honest purpose was crossed and her brave armies were beaten.

This is said in no spirit of time-serving or apology. The South has nothing for which to apologize. She believes that the late struggle between the States was war and not rebellion, revolution and not conspiracy, and that her convictions were as honest as yours. I should be

unjust to the dauntless spirit of the South and to my own convictions if I did not make this plain in this presence. The South has nothing to take back.

In my native town of Athens is a monument that crowns its central hills — a plain, white shaft. Deep cut into its shining side is a name dear to me above the names of men, that of a brave and simple man who died in a brave and simple faith. Not for all the glories of New England — from Plymouth Rock all the way — would I exchange the heritage he left me in his soldier's death. To the feet of that shaft I shall send my children's children to reverence him who ennobled their name with his heroic blood. But, sir, speaking from the shadow of that memory, which I honor as I do nothing else on earth, I say that the cause in which he suffered and for which he gave his life was adjudged by a higher and fuller wisdom than his or mine, and I am glad that the omniscient God held the balance of battle in His Almighty Hand, and that human slavery was swept forever from American soil — the American Union saved from the wreck of war.

This message, Mr. President, comes to you from consecrated ground. Every foot of the soil about the city in which I live is sacred as a battle-ground of the republic. Every hill that invests it is hallowed to you by the blood of your brothers who died for your victory, and doubly hallowed to us by the blood of those who died hopeless, but undaunted, in defeat — sacred soil to all of us, rich with memories that make us purer and stronger and better, silent but stanch witnesses in its red desolation of the

matchless valor of American hearts and the deathless glory of American arms — speaking an eloquent witness, in its white peace and prosperity, to the indissoluble union of American States and the imperishable brotherhood of the American people.

Now what answer has New England to this message? Will she permit the prejudice of war to remain in the hearts of the conquerors, when it has died in the hearts of the conquered? Will she transmit this prejudice to the next generation, that in their hearts, which never felt the generous ardor of conflict, it may perpetuate itself? Will she withhold, save in strained courtesy, the hand which, straight from his soldier's heart, Grant offered to Lee at Appomattox? Will she make the vision of a restored and happy people, which gathered above the couch of your dying captain, filling his heart with grace, touching his lips with praise and glorifying his path to the grave; will she make this vision, on which the last sigh of his expiring soul breathed a benediction, a cheat and a delusion? If she does, the South, never abject in asking for comradeship, must accept with dignity its refusal; but if she does not — if she accepts with frankness and sincerity this message of good will and friendship, then will the prophecy of Webster, delivered in this very Society forty years ago, amid tremendous applause, be verified in its fullest and final sense, when he said: "Standing hand to hand and clasping hands, we should remain united as we have for sixty years, citizens of the same country, members of the same government, united all, united now, and united forever." There have been difficulties, con-

tentions, and controversies, but I tell you that in my judgment

> "Those opposed eyes,
> Which, like the meteors of a troubled heaven,
> All of one nature, of one substance bred,
> Did lately meet in th' intestine shock,
> Shall now, in mutual, well-beseeming ranks
> March all one way."

4. You have just been studying a speech with a purpose, delivered by a speaker intensely interested in conveying a message of transcendent importance to him. This afforded the ideal opportunity for extempore speech. A mere impromptu effort or a cut-and-dried speech would have utterly failed to hit the mark.

Look now at an extreme contrast. Grady had something he very much wanted to say. The speaker represented below had to say something, with no preparation and no real message. He therefore simply utters words, using the last word of each sentence as the subject of the next. He drifts along like a boat with no compass or rudder or objective point. His speech is reproduced here to show the dangers lurking in the extempore method, and as an example to be shunned.

ADDRESS TO A SUNDAY SCHOOL[1]

My dear young friends, I do not know that I have anything to say to you, but I am very much obliged to your teachers for asking me to address you this beautiful morn-

[1] By a "very worthy gentleman" described in Edward Everett Hale's *How To Do It*, page 72.

ing. The morning is so beautiful after the refreshment of the night, that as I walked to church, and looked around and breathed the fresh air, I felt more than ever what a privilege it is to live in so wonderful a world. For the world, dear children, has been all contrived and set in order for us by a Power so much higher than our own, that we might enjoy our own lives, and live for the happiness and good of our brothers and sisters. Our brothers and sisters they are indeed, though some of them are in distant lands, and beneath other skies, and parted from us by the broad oceans. These oceans, indeed, do not so much divide the world as they unite it. They make it one. The winds which blow over them, and the currents which move their waters — all are ruled by a higher law, that they may contribute to commerce and to the good of man.

CHAPTER V

1. Outline to the class what general knowledge and education would be necessary for the complete treatment of some subject with which you are familiar and which is in the line of your major study. For example:

The nature and extent of speech study needed for school and college curricula

The relative study-value of Hamlet and Babbitt

The history of Aviation

Improvements necessary to make airplanes as safe as automobiles

2. Make a complete bibliography of a subject of current discussion in which you are interested. For example:

Proposed modifications of the Volstead Act

Secretary Kellogg's plan for promoting international peace

The proposed Federal Department of Education, with its secretary a member of the President's Cabinet

3. Hand in sample index cards which you made in the course of your study of the subjects selected for the two preceding exercises.

4. Study the following speeches and make a list of all the material which you think was a part of each speaker's general knowledge before he prepared his particular address.

I. AMERICA'S MISSION[1]

By William Jennings Bryan

Mr. Chairman: When the advocates of imperialism find it impossible to reconcile a colonial policy with the principles of our government or with the canons of morality; when they are unable to defend it upon the ground of religious duty or pecuniary profit, they fall back in helpless despair upon the assertation that it is destiny. "Suppose it does violate the Constitution," they say; "suppose it does break all the commandments; suppose it does entail upon the nation an incalculable expenditure of blood and money; it is destiny and we must submit."

The people have not voted for imperialism! no national convention has declared for it; no Congress has passed

[1] Delivered at the Washington Birthday Banquet given by the Virginia Democratic Association, Washington, D.C., February 22, 1899.

upon it. To whom, then, has the future been revealed? Whence this voice of authority? We can all prophesy, but our prophecies are merely guesses, colored by our hopes and our surroundings. Man's opinion of what is to be is half wish and half environment. Avarice paints destiny with a dollar mark before it, militarism equips it with a sword.

He is the best prophet who, recognizing the omnipotence of truth, comprehends most clearly the great forces which are working out the progress, not of one party, not of one nation, but of the human race.

History is replete with predictions which once wore the hue of destiny, but which failed of fulfillment because those who uttered them saw too small an arc of the circle of events. When Pharaoh pursued the fleeing Israelites to the edge of the Red Sea he was confident that their bondage would be renewed and that they would again make bricks without straw, but destiny was not revealed until Moses and his followers reached the farther shore dry shod and the waves rolled over the horses and chariots of the Egyptians. When Belshazzar, on the last night of his reign, led his thousand lords into the Babylonian banquet-hall and sat down to a table glittering with vessels of silver and gold, he felt sure of his kingdom for many years to come, but destiny was not revealed until the hand wrote upon the wall those awe-inspiring words, "Mene, Mene, Tekel Upharsin." When Abderrahman swept northward with his conquering hosts his imagination saw the Crescent triumphant throughout the world, but destiny was not revealed until Charles Martel raised

the cross above the battlefield of Tours and saved Europe from the sword of Mohammedanism. When Napoleon emerged victorious from Marengo, from Ulm and from Austerlitz, he thought himself the child of destiny, but destiny was not revealed until Blücher's forces joined the army of Wellington and the vanquished Corsican began his melancholy march toward St. Helena. When the red coats of George the Third routed the New Englanders at Lexington and Bunker Hill there arose before the British sovereign visions of colonies taxed without representation and drained of their wealth by foreign-made laws, but destiny was not revealed until the surrender of Cornwallis completed the work begun at Independence Hall and ushered into existence a government deriving its just powers from the consent of the governed.

We have reached another crisis. The ancient doctrine of imperialism, banished from our land more than a century ago, has recrossed the Atlantic and challenged democracy to mortal combat upon American soil.

Whether the Spanish War shall be known in history as a war for liberty or as a war of conquest; whether the principles of self-government shall be strengthened or abandoned; whether this nation shall remain a homogeneous republic or become a heterogeneous empire — these questions must be answered by the American people — when they speak, and not until then, will destiny be revealed.

Destiny is not a matter of chance, it is a matter of choice; it is not a thing to be waited for, it is a thing to be achieved.

No one can see the end from the beginning, but every one can make his course an honorable one from the beginning to end, by adhering to the right under all circumstances. Whether a man steals much or little may depend upon his opportunities, but whether he steals at all depends upon his own volition.

So with our nation. If we embark upon a career of conquest no one can tell how many islands we may be able to seize or how many races we may be able to subjugate; neither can any one estimate the cost, immediate and remote, to the nation's purse and to the nation's character, but whether we shall enter upon such a career is a question which the people have a right to decide for themselves.

Unexpected events may retard or advance the nation's growth, but the nation's purpose determines its destiny.

What is the nation's purpose?

The main purpose of the founders of our government was to secure for themselves and for posterity the blessings of liberty, and that purpose has been faithfully followed up to this time. Our statesmen have opposed each other upon economic questions, but they have agreed in defending self-government as the controlling national idea. They have quarreled among themselves over tariff and finance, but they have been united in their opposition to an entangling alliance with any European power.

Under this policy your nation has grown in numbers and in strength. Under this policy its beneficent influence has encircled the globe. Under this policy the taxpayers have been spared the burden and the menace

of a large military establishment and the young men have been taught the arts of peace rather than the science of war. On each returning Fourth of July our people have met to celebrate the signing of the Declaration of Independence; their hearts have renewed their vows to free institutions and their voices have praised the forefathers whose wisdom and courage and patriotism made it possible for each succeeding generation to repeat the words: —

"My country, 'tis of thee,
Sweet land of Liberty
Of thee I sing."

This sentiment was well-nigh universal until a year ago. It was to this sentiment that the Cuban insurgents appealed; it was this sentiment that impelled our people to enter into the war with Spain. Have the people so changed within a few short months that they are now willing to apologize for the War of the Revolution and force upon the Filipinos the same system of government against which the colonists protested with fire and sword?

The hour of temptation has come, but temptations do not destroy, they merely test the strength of individuals and nations; they are stumbling blocks or stepping-stones; they lead to infamy or fame, according to the use made of them.

Benedict Arnold and Ethan Allen served together in the Continental army and both were offered British gold. Arnold yielded to the temptation and made his name a synonym for treason; Allen resisted and lives in the affections of his countrymen.

Our nation is tempted to depart from its "standard of morality" and adopt a policy of "criminal aggression." But will it yield?

If I mistake not the sentiment of the American people they will spurn the bribe of imperialism, and, by resisting temptation, win such a victory as has not been won since the battle of Yorktown. Let it be written of the United States: Behold a republic that took up arms to aid a neighboring people struggling to be free; a republic that, in the progress of war, helped distant races whose wrongs were not in contemplation when hostilities began; a republic that, when peace was restored, turned a deaf ear to the clamorous voice of greed and to those borne down by the weight of a foreign yoke spoke the welcome words, Stand up; be free — let this be the record made on history's page and the silent example of this republic, true to its principles in the hour of trial, will do more to extend the area of self-government and civilization than could be done by all the wars of conquest that we could wage in a generation.

The forcible annexation of the Philippine Islands is not necessary to make the United States a world-power. For over ten decades our nation has been a world-power. During its brief existence it has exerted upon the human race an influence more potent for good than all the other nations of the earth combined, and it has exerted that influence without the use of sword or Gatling gun. Mexico and the republics of Central and South America testify to the benign influence of our institutions, while Europe and Asia give evidence of the working of the

leaven of self-government. In the growth of democracy we observe the triumphant march of an idea — an idea that would be weighed down rather than aided by the armour and weapons proffered by imperialism.

Much has been said of late about Anglo-Saxon civilization. Far be it from me to detract from the service rendered to the world by the sturdy race whose language we speak. The union of the Angle and the Saxon formed a new and valuable type, but the process of race evolution was not completed when the Angle and the Saxon met. A still later type has appeared which is superior to any which has existed heretofore; and with this new type will come a higher civilization than any which has preceded it. Great has been the Greek, the Latin, the Slav, the Celt, the Teuton and the Anglo-Saxon, but greater than any of these is the American, in whom are blended the virtues of them all.

Civil and religious liberty, universal education and the right to participate, directly or through representatives chosen by himself, in all the affairs of government — these give to the American citizen an opportunity and an inspiration which can be found nowhere else.

Standing upon the vantage-ground already gained the American people can aspire to a grander destiny than has opened before any other race.

Anglo-Saxon civilization has taught the individual to protect his own rights; American civilization will teach him to respect the rights of others.

Anglo-Saxon civilization has taught the individual to take care of himself; American civilization, proclaiming

the equality of all before the law, will teach him that his own highest good requires the observance of the commandment; "Thou shall love thy neighbor as thyself."

Anglo-Saxon civilization has, by force of arms, applied the art of government to other races for the benefit of Anglo-Saxons; American civilization will, by the influence of example, excite in other races a desire for self-government and a determination to secure it.

Anglo-Saxon civilization has carried its flag to every clime and defended it with forts and garrisons; American civilization will imprint its flag upon the hearts of all who long for freedom.

To American civilization, all hail!
"Time's noblest offspring is the last!"

II. THE WORLD OF TO-DAY[1]

By Owen D. Young

Mr. President, I did not intend to make a speech here to-night. I had hoped only to be a director of a demonstration. It was my thought, when I promised to come to this dinner, that I would connect up this room with important places everywhere in the world, including ships on all the seas. I had hoped that we would put in the air a message from this table inviting the world at large to send greetings to the Society of New England meeting in the City of New York. I anticipated that in a few seconds after that message was sent we would hear from

[1] Condensed from a speech delivered at the annual dinner of the New England Society in the City of New York, December 20, 1927.

London and Paris and Berlin and Rome and Warsaw and Stockholm and Osla; from Rio de Janeiro, from Buenos Aires, from Tokio, from Manila, from Shanghai, and from Malabar.

Unfortunately I am prevented from giving you that demonstration by the fact that the wave lengths of the world are filled to-night with the great traffic of Christmas. The greetings which are being exchanged run into many thousands. I feel sure that it would be unfair to ask, and that you would not wish me to ask, in the selfish interest of so slight a demonstration the interruption of such messages.

I had only one purpose in wishing that exhibition made. I wished to recall the fact that it took our Forefathers weeks to cross the Atlantic and weeks more to get messages home; that it took Timothy Dwight a two days' sail from New Haven to reach the first meeting of the New England Society in the City of New York. Then I wanted to demonstrate that in a few seconds we could communicate from this room with the world at large. I desired to impress upon you how large the world was in which our Forefathers lived and how small the world is in which we live. Since their day we have moved from a world expanded to a world compressed. We may be in contact in a few seconds with anybody almost anywhere. An opinion thrown out here, an action taken there, of interest and consequence to the world is instantaneous in its effect. Our Fathers had to learn how to live in a world in which people were so far apart. We have to learn to live in a world in which people are so close together. It would

have been impossible, probably, to have created a democracy of one hundred and ten million people living in a region as large as the United States with the barriers which existed in the days of the Fathers. We have made this a little country by transportation and communication, and therefore we can unify and cement it into a single nation.

But the very things which have made this nation possible have created new problems for it in its relation to other nations of the world. A policy of isolation is as hopeless for this nation on this little globe to-day as that policy is for an individual on Broadway. There is no primeval forest to which great nations can go and be alone. For nations the great open spaces of the world have disappeared. Invention and modern science have destroyed them. Slowly we are learning how to live together at home in close contact with each other. As individuals we are subjecting ourselves to the discipline which such contact requires. The training of a democracy which compels each man to recognize the rights of others and all men to recognize the interest of the group should be helpful in solving our international problems.

And so I look to see the great democracies lead the way. For they best of all should know how to live with other nations and how to subject themselves as individual nations to the discipline which such intimate international contact imposes. They of all people should be the first to learn how to extend their knowledge, how to enlarge their sympathies, how to widen their horizon so as

to understand and be understood by everybody everywhere. This is the way to peace.

After all, Mr. President, the problems of a nation are not so different from those of an individual. When unbrilliant frankness is substituted for clever diplomacy, when unassuming courage and independence, in a word — manliness — is substituted for a little irritable chap with a chip on his shoulder, or for a big blustering bully, then men get along better together and so nations will. It is possible to be secretive and even false to a distant acquaintance, but one must be frank and true to a close neighbor. We are all neighbors now. Such is the world to-day.

Mr. President, there are only two kinds of action which a man or a nation may take. The only alternative to them is inaction. One is to act as an individual, independently on your own account. The other is to act coöperatively with others. The first requires no agreements or entangling alliances; the second needs concert of some kind. One is no better than the other, but each has its own field, just as inaction or silence has when there is no need to speak. A wise and brave man acts independently so far as he can and coöperates when he must in order to get results.

So it should be with nations. Let not the greatest stand dumb when it should speak. Let it not be idle when it should act. Let it have courage and sympathy and vision. Let it assume the responsibility of a leadership commensurate with God's great gifts to it. Let it be unafraid for itself and unsuspicious of others. Let the

paralysis of small views and the selfishness of littleness be condemned in our politics at home and never become a part of our policy abroad. Beyond the frontier America should speak as a unit, unweakened by partisan politics, and at the frontier all foreign influence should stop. Frontiers are the doors to homes. Let every man who enters behave with the courtesy due his host. International relations are not more difficult than personal ones.

And so, Mr. President, in both, may I express the hope that we as a people and as a nation may acquire the self-discipline, the frankness of speech, the uprightness of character, the courage to act, and the impressive restraint of the Forefathers.

CHAPTER VI

1. Express the following sentences in simpler and more concise words:

(1) "There is a noticeable lack of inclemency in the activity of the elements."
(2) "The most youthful of his female offspring is remarkable for her personal pulchritude."
(3) "Your domicile is in a state of conflagration."
(4) "He expired in indigent circumstances."
(5) "In the absence of the feline race, the mice give themselves up to various pastimes."
(6) "They called into requisition the services of the family physician."
(7) "Casualties will take place in the most excellently conducted domestic circles."

(8) "Entertaining unlimited confidence in your intelligent and patriotic devotion to the public interest, and being conscious of no motives on my part which are not inseparable from the honor and advancement of my country, I hope it may be my privilege to deserve and secure, not only your cordial coöperation in great public measures, but also those relations of mutual confidence and regard which it is always so desirable to cultivate between the members of coördinate branches of the government." (From President Pierce's First Message to Congress.)

2. Substitute more suitable words for the words "very nice" in each of the following sentences:

(1) "Our new neighbors are called *very nice* people."

(2) "My friend tells me that she has bought a *very nice* car."

(3) "A guest thought my ice cream *very nice*. It was *very nice* of her to praise it."

(4) "The cover of this magazine is *very nice*."

(5) "We often hear *very nice* people overuse the words —VERY NICE— in trying to be *very nice*. It would be *very nice*, indeed, if they would dig a little deeper into their dictionaries and bring to light some of the many other words that are just longing for a turn — and there are some *very nice* words, too."

3. For an exercise in vocabulary building, exactness, choice, and taste in the use of words, study the following list of synonyms.[1] It is a good plan for each student to take

[1] Adapted from a much longer list in Earle's *English Prose*, 3–36.

a group of these synonyms, as assigned by the teacher, and report to the class the distinction in the meaning of the assigned words, with examples illustrating their correct use.

It is to be noted that the words of each series following, in one, two, three order, are respectively of Saxon, Romanic, and Latin derivation; and that, for the most part, the words of each series are not exact equivalents.

Anger, fury, indignation; ask, inquire, interrogate; bait, allurement, temptation; begin, commence, initiate; bewail, lament, deplore; bewitch, enchant, fascinate; bid, offer, propose; birth, nobility, aristocracy; blessing, benison, benediction; bloody, murderous, sanguinary; blue, azure, cerulean; body, company, corporation; bold, brave, resolute; boldness, courage, fortitude; boldness, impudence, audacity; bough, branch, ramification; bow, obeisance, salutation; breed, engender, propagate; bright, luminous, incandescent; bright, brilliant, effulgent; bright, cheerful, animated; brink, verge, margin; bulk, size, magnitude; burdensome, oppressive, onerous; busy, engaged, occupied; care, anxiety, solicitude; choice, preference, predilection; cold, indifferent, apathetic; craft, subtlety, artifice; dear, precious, valuable; deem, surmise, apprehend; downfall, destruction, demolition; draw, allure, attract; dread, dismay, consternation; dull, stupid, obtuse; dwell, reside, inhabit; earnings, wages, remuneration; empty, void, vacant; end, close, termination; enough, suffice, sufficient; fall, decline, decadence; fatherly, paternal, parental; fearful, terrible, formidable; fellow, comrade, associate; feud, enmity, hostility; fight,

battle, conflict; filch, embezzlement, malversation; find out, discover, detect; fire, flame, conflagration; fit, proper, appropriate; flat, level, horizontal; flat, insipid, vapid; flood, deluge, cataclysm; follow, pursue, prosecute; footmark, trace, vestige; forbid, prohibit, veto; forestall, prevent, anticipate; forgive, pardon, condone; freak, caprice, vagary; frighten, alarm, terrify; fullness, plenty, abundance; game, sport, diversion; gap, space, interval; give, grant, confer; giver, donor, benefactor; greatness, grandeur, magnificence; greedy, covetous, mercenary; growth, herbage, vegetation; guess, surmise, conjecture; hard, laborious, difficult; harmful, injurious, deleterious; heed, caution, attention; height, summit, elevation; hide, conceal, elude; hint, suggestion, innuendo; hire, payment, remuneration; home, domicile, residentiary; hopeful, sanguine, ardent; idleness, indolence, inactivity; keep, observe, celebrate; kind, amiable, affectionate; lasting, enduring, perpetual; law, rule, canon; lessen, diminish, extenuate; lie, falsehood, mendacity; likelihood, probability, verisimilitude; likeness, resemblance, similarity; loud, sounding, sonorous; low, base, abject; luck, chance, accident; madness, frenzy, insanity; match, rival, compete; meaning, sense, signification; meed, reward, remuneration; meeting, assembly, congregation; mouth, entrance, aperture; needful, necessary, requisite; neighborhood, vicinage, vicinity; old, antique, archaic; open, frank, ingenuous; outlandish, foreign, external; outskirts, frontier, limit; pat, suitable, apposite; praiseworthy, commendable, laudable; put off, defer, procrastinate; rash sudden, instantaneous; rife, general, prevalent; sameness,

uniformity, monotony; seek, search, scrutinize; shorten, abridge, abbreviate; skill, discernment, discrimination; sly, subtle, clandestine; small, petty, insignificant; speed, celerity, alacrity; strife, quarrel, contention; take, receive, appropriate; take down, humble, suppress; taking, alluring, attractive; timely, seasonable, opportune; undo, annul, annihilate; uneven, unequal, irregular; warning, notice, notification; way, course, direction; wholly, entirely, absolutely; winnow, purge, expurgate; wonder, astonishment, admiration; work, effort, operation; worry, harass, irritate; yield, grant, concede.

Again, there is a large class of words expressing nearly or quite equivalent meanings, and it becomes necessary to choose between an old word and a modern one, between a general expression and a more specific one. Following are a few examples of this duplicate choice. The first words of the several series are domesticated old words of Romanesque origin, and the last words are Latin and Greek derivatives of recent and scholastic introduction. Let each student be assigned a part or all of this list and (1) state the distinction, if any, in the meaning of each duplicate, (2) decide which word is preferable, and (3) bring in sentences either choosing between the two words or using both in the same sentence.

Adroitness, dexterity; agreed, unanimous; aim, scope; assail, impugn; banishment, exile; box, chest; calm, quiet; calumny, defamation; chain, concatenation; change, alteration; comfort, console; company, society; copy, transcribe; decay, decadence; discern, discriminate; discovery, detection; dissemble, dissimulation; envious, invidi-

ous; exact, extort; exact, precise; feign, simulate; guerdon, remuneration; haughty, supercilious; inquest, inquisition; invective, diatribe; leisure, vacation; mean, pusillanimous; number, enumerate; plot, conspiracy; poison, venom; porch, vestibule; praise, eulogy (or panegyric); pray, supplicate; reproach, opprobrium; restrain, inhibit; revere, venerate; revolt, rebellion; sample, example; sense, consciousness; silent, reticent (or taciturn); slander, defamation; training, discipline; try, attempt; unavoidable, inevitable; valid, conclusive; vanishing, evanescent; variety, diversification; venal, mercenary; vex, irritate; vie, emulate; voluble, fluent; wait, attend.

4. Study carefully the italicized words and phrases in the following address, and report to the class (1) any instance where you think you can improve on the choice of words, and how, and (2) changes in the vocabulary by the use of "bigger" words or different phrasing which weaken the effect.

SECOND INAUGURAL ADDRESS[1]

By Abraham Lincoln

Fellow-Countrymen: At this *second appearing* to take the oath of the Presidential office, there is less occasion for an extended address than *there was at the first.* Then a statement somewhat in detail of a course to be pursued *seemed very fitting and proper.* Now, at the expiration of four years, during which *public declarations* have been constantly *called forth on every point and phase* of the great contest which still absorbs the attention and engrosses

[1] March 4, 1865.

the energies of the nation, *little that is new could be presented.*

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, *reasonably satisfactory and encouraging to all.* With high hope for the future, no *prediction* in regard to it is *ventured.*

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an *impending* civil war. All dreaded it, all sought to avoid it. While the inaugural address was being delivered from this place, devoted altogether to *saving the Union without war*, insurgent agents were in the city, *seeking to destroy it without war* — seeking to dissolve the Union and *divide the effects by negotiation.* Both parties *deprecated* war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and *the war came.* One eighth of the whole population were colored slaves, not distributed generally over the Union, but *localized* in the southern part of it. These slaves constituted a *peculiar and powerful interest.* All knew that this interest was *somehow* the cause of the war. To strengthen, *perpetuate*, and extend this interest was the object for which the *insurgents would rend* the Union by war, while the Government claimed no right *to do more than to restrict the territorial enlargement of it.*

Neither party expected for the war the *magnitude* or the duration which it has already *attained.* Neither anticipated that the cause of the conflict might cease, even before the conflict itself should cease. Each looked for

an easier triumph, and a result *less fundamental and astounding.*

Both read the same Bible and pray to the same God, and each *invokes* His aid against the other. It may seem strange that any men should *dare to ask* a just God's assistance in *wringing their bread from the sweat of other men's faces,* but let us judge not, that we be not judged. The prayer of both could not be answered. *That of neither has been answered fully.* The Almighty has His own purposes. "Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." *If we shall suppose* that American slavery is one of these offences which, in the providence of God, must needs come, but which having continued through His appointed time, He now *wills to remove,* and that He gives to both North and South this terrible war as the woe *due* to those by whom the offence came, shall we *discern* therein any *departure* from those Divine *attributes* which the believers in a living God always *ascribe* to Him? *Fondly* do we hope, *fervently* do we pray, that this *mighty scourge* of war may speedily pass away. Yet if God wills that it continue until all the wealth *piled* by the bondsman's two hundred and fifty years of *unrequited* toil shall be *sunk,* and until every drop of blood *drawn with the lash* shall be paid by another *drawn with the sword,* as was said three thousand years ago, so, *still it must be said,* that the judgments of the Lord are *true and righteous altogether.*

With *malice* toward none, with *charity* for all, with *firmness in the right* as God *gives us to see* the right, let us

strive to *finish the work we are in*; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphans; to do all which may *achieve and cherish a just and a lasting peace* among ourselves and with all nations.

CHAPTER VII

1. State five or more speech subjects in which you are already thoroughly interested.

2. From the following list of subjects select ten in which you are especially interested. Then indicate the particular audience for which each subject would be suitable, and select a topic under each subject for (1) a five- and (2) a fifteen-minute speech.

(1) The American Home
(2) The Duties of Citizenship
(3) Freedom of Speech
(4) Traffic Regulation
(5) The Value of Poetry
(6) American Business Ethics
(7) The Possibilities of the Radio
(8) The Jury System
(9) The Swiss System of Military Training
(10) The Womanhood of America
(11) College Spirit
(12) The Supreme Court of the United States
(13) What Makes a Nation Great?
(14) The Secret of Business Success
(15) Yellow Journalism

(16) Good Roads
(17) The Freedom of the Press
(18) Womanhood in Times of War
(19) The Evils of Vocational Education
(20) Capital Punishment
(21) The Einstein Theory
(22) Old Home Week
(23) The Middleman
(24) The Ethics of Advertising
(25) College Athletics
(26) The Meaning of Liberty
(27) The United States Marines
(28) America in the World War
(29) The Power of the Press
(30) Alexander Hamilton
(31) The Microscope
(32) The Mississippi River
(33) The Federal Reserve System
(34) The Single Tax
(35) Blue Sky Laws
(36) Florence Nightingale
(37) Trade Unions
(38) The Tariff and the Ultimate Consumer
(39) The Golden Rule in Business
(40) Prison Reform
(41) Grade-Chasing and Education
(42) The Independent Voter
(43) Mental Indigestion
(44) Charity, Wise and Otherwise
(45) Law Enforcement

(46) The Inheritance Tax
(47) The Common People
(48) Graft
(49) The American *vs.* the English Student Type
(50) Industrial Accidents and their Compensation
(51) Americanization
(52) The Right Use of Time
(53) Robert E. Lee
(54) College Politics and Preparation for Citizenship
(55) The Honor System in Examinations
(56) Booker T. Washington
(57) The New Woman
(58) Poverty and Crime
(59) Public Opinion
(60) The Spoils System
(61) The Small College
(62) The Awakening of China
(63) College Fraternities
(64) Student Self-Government
(65) Why Go to College
(66) Industrial Pension Systems
(67) Respect for the Flag
(68) Municipal Ownership of Street Railways
(69) The Short Ballot
(70) Censorship of Motion Pictures
(71) The Merits of Labor Organizations
(72) The Evils of Labor Organizations
(73) Japanese Immigration
(74) The City Manager Plan
(75) The American Indian

(76) The Kansas Industrial Court
(77) The Eight-Hour Day
(78) The Education of the Negro
(79) Military Training in High School
(80) The Ethics of Speculation
(81) Commercialization of College Football
(82) Bird Migration
(83) Self-Education
(84) The Problem of Unemployment
(85) The Parole System
(86) Municipal Playgrounds
(87) The Radical Movement in Politics
(88) Newspapers and Crime
(89) The Value of Intelligence Tests
(90) The Censorship of the Stage
(91) Women in Business
(92) Analyzing Character
(93) A Six-Year Presidential Term
(94) How to Read Books
(95) Part-Time Education
(96) Segregation *vs.* Coeducation
(97) The Future of Aviation
(98) Reforestation
(99) Equality Before the Law
(100) The Price of Good Government

3. On each of the following general subjects phrase specific topics suitable for (*a*) a ten-minute speech, and (*b*) a thirty-minute speech. Indicate in each case the audience for which the subject would be appropriate.

(1) Child Labor

(2) The League of Nations
(3) Immigration
(4) Modern Science
(5) The American Farmer
(6) The Public High School
(7) Politics
(8) The Foreign Relations of the United States
(9) World Peace
(10) Thanksgiving Day
(11) Athletics
(12) Federal Power

CHAPTER VIII

1. Choose five subjects from the list given in Chapter VII, and formulate a statement of purpose for a ten-minute speech on each.

2. Choose five other subjects from the same list, and formulate a statement of purpose for a thirty-minute speech on each.

3. Study the following speeches, and write a suitable statement of purpose for each.

AN ADDRESS TO THE LEGION DEAD[1]

By Howard P. Savage

I am addressing you, my comrades in death, as you sleep in your thirty thousand graves, rather than addressing your comrades who stand here assembled to-day to do you honor.

[1] Delivered by the National Commander of the American Legion, in Suresnes Cemetery, France, September 17, 1927.

Ten years ago you were busy in the shops and farms of America, three thousand miles away. Then you took up arms for the right. You became our buddies and we became yours. We were tested together upon the field of battle. We survived, but you, our bravest and best, gave your all. Nine years ago we left you here, safe in the tender care of our sister nation.

We have banded ourselves together as The American Legion, for we learned with you that in united strength and leadership, lies achievement and victory.

To-day we come to commune with you and report to you whether we have kept faith with you in carrying on the trust you left with us.

We come as citizens, with nine years of peaceful life behind us since the war in which you died. We have brought along our wives, our mothers and our children. Many of your own dear ones are with us too.

How have we lived these years which have separated us?

Have we lived them worthily? Have we done as you would have had us do? Have we wrought as you would have, had you been in our place and we were resting under the flowers of France?

It is for you, my comrades, to judge whether we have been worthy of the trust you placed with us.

Let us tell you about the loved ones you left behind, many of them defenseless in a world against which they are without strength to stand alone. We have extended to them our most tender sympathy, and we are continuing to do all we can to aid them. We pledge you that our

strength in their behalf will grow so that no child of our comrade dead will ever want a home, an education, nor the material things of life, because you rest in France.

In our many endeavors we have always devoted ourselves as our paramount duty to the care of your buddies who fell with you, but survived. We have striven to ease their pain, to make them well once more; to secure their rightful due from our government. Much has been done in their behalf; much remains still to be done. We pledge you now, my comrades, that our efforts for your distressed comrades shall not cease so long as they and we shall live.

What of the country you left behind — your own United States? Have we done our part by her, too? We know you would first have her strong, so that she may stand for the right, unafraid. We know you would have her ready, so that your children, and the children of your comrades, may not themselves sleep row on row in distant lands, sacrifices to aggression or unpreparedness.

We know that you would have your United States just, so that she may retain the confidence of other peoples. And we know you would have her friendly to all, so that her influence may assist toward an understanding which will end armed conflicts between nations.

We have striven for these ends in the nine years since we left you. Our task is not finished; but we will struggle on. We pledge you, our silent comrades, not to give up the good fight. We greet you once again in affection. Comrades, we, your buddies from home, salute you.

AFFAIRS IN CUBA[1]

By John M. Thurston

I am here by command of silent lips [2] to speak once and for all upon the Cuban situation. I shall endeavor to be honest, conservative, and just. I have no purpose to stir the public passion to any action not necessary and imperative to meet the duties and necessities of American responsibility, Christian humanity, and national honor. I would shirk this task if I could, but I dare not. I can not satisfy my conscience except by speaking, and speaking now.

I went to Cuba firmly believing that the condition of affairs there had been greatly exaggerated by the press, and my own efforts were directed in the first instance to the attempted exposure of these supposed exaggerations. There has undoubtedly been much sensationalism in the journalism of the time, but as to the condition of affairs in Cuba there has been no exaggeration, because exaggeration has been impossible.

Under the inhuman policy of Weyler not less than 400,000 self-supporting, simple, peaceable, defenseless country people were driven from their homes in the agricultural portions of the Spanish provinces to the cities, and imprisoned upon the barren waste outside the residence portions of these cities and within the lines of

[1] Speech delivered in the United States Senate, March 24, 1898.

[2] Mrs. Thurston, who had accompanied Senator Thurston on his tour of investigation, died in Cuba. Her last request was that her husband should do everything within his power to secure the intervention of the United States in behalf of Cuba.

intrenchment established a little way beyond. Their humble homes were burned, their fields laid waste, their implements of husbandry destroyed, their live stock and food supplies for the most part confiscated. Most of the people were old men, women, and children. They were thus placed in hopeless imprisonment, without shelter or food. There was no work for them in the cities to which they were driven. They were left there with nothing to depend upon except the scanty charity of the inhabitants of the cities and with slow starvation their inevitable fate.

The pictures in the American newspapers of the starving *reconcentrados* are true. They can all be duplicated by the thousands. I never saw, and please God I may never again see, so deplorable a sight as the *reconcentrados* in the suburbs of Matanzas. I can never forget to my dying day the hopeless anguish in their despairing eyes. Huddled about their little bark huts, they raised no voice of appeal to us for alms as we went among them. Their only appeal came from their sad eyes, through which one looks as through an open window into their agonizing souls.

The Government of Spain has not and will not appropriate one dollar to save these people. They are now being attended, and nursed, and administered to by the charity of the United States. Think of the spectacle! We are feeding these citizens of Spain; we are nursing their sick; we are saving such as can be saved, and yet there are those who still say it is right for us to send food, but we must keep hands off. I say that the time has come when

muskets must go with the food. We asked the Governor if he knew of any relief for these people except through the charity of the United States. He did not. We asked him, "When do you think the time will come that these people can be placed in a position of self-support?" He replied to us, with deep feeling, "Only the good God or the great Government of the United States can answer that question." I hope and believe that the good God by the great Government of the United States will answer that question.

I shall refer to these horrible things no further. They are there. God pity me; I have seen them; they will remain in my mind forever — and this is almost the twentieth century. Christ died nineteen hundred years ago, and Spain is a Christian nation. She has set up more crosses in more lands, beneath more skies, and under them has butchered more people than all the other nations of the earth combined. Europe may tolerate her existence as long as the people of the Old World wish. God grant that before another Christmas morning the last vestige of Spanish tyranny and oppression will have vanished from the Western Hemisphere.

I counselled silence and moderation from this floor when the passion of the nation seemed at white heat over the destruction of the Maine; but it seems to me the time for action has now come. No greater reason for it can exist to-morrow than exists to-day. Every hour's delay only adds another chapter to the awful story of misery and death. Only one power can intervene — the United States of America. Ours is the one great nation of the

New World, the mother of American republics. She holds a position of trust and responsibility toward the peoples and affairs of the whole Western Hemisphere. It was her glorious example which inspired the patriots of Cuba to raise the flag of liberty in her eternal hills. We cannot refuse to accept this responsibility which the God of the universe has placed upon us as the one great power in the New World. We must act!

What shall our action be? Some say, The acknowledgment of the belligerency of the revolutionists. The hour and the opportunity for that have passed away. Others say, Let us by resolution or official proclamation recognize the independence of the Cubans. It is too late for even such recognition to be of great avail. Others say, Annexation to the United States. God forbid! I would oppose annexation with my latest breath. The people of Cuba are not our people; they cannot assimilate with us; and beyond all that, I am utterly and unalterably opposed to any departure from the declared policy of the fathers, which would start this Republic for the first time upon a career of conquest and dominion utterly at variance with the avowed purposes and the manifest destiny of popular government.

There is only one action possible, if any is taken; that is, intervention for the independence of the island. Against the intervention of the United States in this holy cause there is but one voice of dissent; that voice is the voice of the money-changers. They fear war! Not because of any Christian or ennobling sentiment against war and in favor of peace, but because they fear that a

declaration of war, or the intervention which might result in war, would have a depressing effect upon the stock market. Let them go. They do not represent American sentiment; they do not represent American patriotism. Let them take their chances as they can. Their weal or woe is of but little importance to the liberty-loving people of the United States. They will not do the fighting; their blood will not flow; they will keep on dealing in options on human life. Let the men whose loyalty is to the dollar stand aside while the men whose loyalty is to the flag come to the front.

There are those who say that the affairs of Cuba are not the affairs of the United States; who insist that we can stand idly by and see that island devastated and depopulated, its business interests destroyed, its commercial intercourse with us cut off, its people starved, degraded, and enslaved. It may be the naked legal right of the United States to stand thus idly by. I have the legal right to pass along the street and see a helpless dog stamped into the earth under the heels of a ruffian. I can pass by and say, that is not my dog. I can sit in my comfortable parlor, and through my plate-glass window see a fiend outraging a helpless woman near by, and I can legally say, this is no affair of mine — it is not happening on my premises. But if I do, I am a coward and a cur, unfit to live, and, God knows, unfit to die.

And yet I cannot protect the dog nor save the woman without the exercise of force. We cannot intervene and save Cuba without the exercise of force, and force means war; war means blood. The lowly Nazarene on the

shores of Galilee preached the divine doctrine of love, "Peace on earth, good will toward men." Not peace on earth at the expense of liberty and humanity. Not good will toward men who despoil, enslave, degrade, and starve to death their fellow-men. I believe in the doctrine of Christ. I believe in the doctrine of peace; but men must have liberty before there can come abiding peace. When has a battle for humanity and liberty ever been won except by force? What barricade of wrong, injustice, and oppression has ever been carried except by force?

Force compelled the signature of unwilling royalty to the great Magna Charta; force put life into the Declaration of Independence and made effective the Emancipation Proclamation; force waved the flag of revolution over Bunker Hill and marked the snows of Valley Forge with blood-stained feet; force held the broken line of Shiloh, climbed the flame-swept hill at Chattanooga, and stormed the clouds on Lookout Heights; force marched with Sherman to the sea, rode with Sheridan in the Valley of the Shenandoah, and gave Grant victory at Appomattox; force saved the Union, kept the stars in the flag, made "niggers" men. The time for God's force has come again. Let the impassioned lips of American patriots once more take up the song:

> "In the beauty of the lilies Christ was born across the sea,
> With a glory in His bosom that transfigured you and me.
> As He died to make men holy, let us die to make men free,
> For God is marching on."

Others may hesitate, others may procrastinate, others may plead for further diplomatic negotiation, which

means delay, but for me, I am ready to act now, and for my action I am ready to answer to my conscience, my country, and my God.

AN IDEAL AMERICAN[1]

By Leon E. Hickman

Ladies and Gentlemen: Great men live forever. In every school, in every home, in all the land, the accomplishments of our illustrious leaders are known to all. Their influence is the aftermath of tremendous conviction, of heroic daring, and of stupendous achievement. The man or woman who dares dream dreams, who dares to fight evil, who dares to achieve, is not the one who draws applause from the multitude. History says that all great Americans have endured a lifetime of repudiation, only to find their aspirations and ideals the goal of a willing and a grateful nation years after they have passed beyond.

Americans of this generation will stand before eternity convicted of the same fault. A former President of this land breathed his last a little more than three years ago to-night. That ex-President died the loneliest figure in all American history. That man lived his last ten years an outcast from the American council table. He was branded by his political opponents as a man of unquenchable ambition, he was called egotistical and headstrong, and was considered unfit to participate in the war for Humanity. This was the reception accorded the greatest

[1] Oration delivered in the annual Iowa State Intercollegiate Oratorical Contest, March 3, 1922.

man of our generation and one of the greatest figures in history — Theodore Roosevelt.

I am not here to-night to speak in this man's defense. He needs no defense. Nor am I here to speak words of meaningless eulogy. He is too great for that. It is rather for us to study the cardinal principles of a remarkable career, that we may apply them to our own living and to our national life, and that we may pass them on to the peoples of to-morrow. It is rather for us to study the career of a God-fearing man of the highest ideals, a Western ranchman, a naturalist and explorer of the first rank, a gifted author, a brilliant army officer, a fearless and yet successful diplomat, a patriot with a burning heart.

May I ask you to lay aside any prejudices you may have, and examine with me the qualities of this remarkable man, who stirred the hearts of the submerged half with his doctrine of the square deal, who created in the hearts of the great statesmen of the world a desire to be as fearless as the man who brought peace between Russia and Japan, who inspired every American soldier to be as courageous as the hero of San Juan Hill. Let us study the character of this ideal American, who received the greatest honors which this world can bestow. Such a dynamic life as his is not the result of accident. Beneath the superstructure there was a foundation of such tremendous strength that we cease to marvel; a foundation as firm as Gibraltar and as permanent as the mountains.

Theodore Roosevelt was a man of sincerity. Situated in the dazzling spotlight of publicity for forty years, this

man made enemies. But as those who sought to destroy him went back over the bold pages of his life, there were none to question his motives, the honesty of his purpose nor the sincerity of his life. Of course he made mistakes. No man could be a living dynamo of action and be infallible. But they were errors of judgment and not of the heart. This man was sincere to the point of tremendous sacrifice.

It was ten summers ago that this great leader began his last political fight for an ideal. Those who sought to bring progressive measures into a reactionary party were met and checked at every hand. Under the leadership of the statesman from Oyster Bay, four million citizens declared their loyalty to ideals superior to party fealty. The leader was accused of being personally ambitious, of attempting to storm the Presidency. He fought as only a man fired by a great ideal can fight. He did not tell the world what it knows to-day. He could have been the nominee of the Republican Party had he been willing to scuttle his progressive principles. Night after night during that great convention, the leaders in that revolt from tyranny would meet in their quarters and discuss the chance of seating delegates honestly entitled to vote. Behold them on the night before the nomination is to be made. Twenty-eight more votes and the fight is won. How can they be secured? Hush! A knock at the door! A delegate enters the room. Upon his features is written ill-concealed excitement. "I represent thirty-two Southern votes which will be cast for you on the morrow on condition that we vote with the conservatives on the party

platform." A deathlike stillness prevailed. History is being made. "I thank you, sir. Tell your group that unless they can vote for the principles I cherish, I do not care for their support." The sincerity of the man was so deeply ingrained that he turned aside from the Presidency of the United States rather than endorse a platform in which he did not believe. Only as a candidate without a party could Theodore Roosevelt be true to his convictions. History vindicates the honesty and sincerity of his fight.

Theodore Roosevelt was a man of loyalty. Yes, he was a man of undying loyalty, not alone to home and that for which it stands, nor bound by friends and the goals for which they strive, but a larger loyalty, a nobler loyalty, to native land and all that she holds dear. It is the loyalty that urged American defense of the fighting Belgian. It is the loyalty that resented the sinking of the Lusitania. Never in the history of a great nation had a people been more arrogantly insulted than were the Americans, when an ambassador from a supposedly friendly power printed an advertisement in an American newspaper warning citizens to stay off the Lusitania. The patriotism that radiates from Sagamore Hill is the patriotism that urged, with all the sincerity of a righteously indignant soul, that Bernsdorff be given his papers and placed on board the doomed ship. Was Bernsdorff dismissed? He was not. He continued to live in the elegance of our national capital, directing the burning of our factories and plotting with Mexico that three southern stars might be torn from the folds of Old Glory. The

loyalty of decent Americans was touched to the quick. But the politicians feared to act. One party had "kept us out of war" and the other had straddled. The campaign of '16 was on, and the burning soul of the Rough Rider became the flaming torch of America. The old party was afraid to let him speak, and he was sent to the desert lands of the Southwest to preach his gospel lest he lose votes. But the hero of San Juan awoke a people from lethargy by the intensity of his own loyalty. Then came the bugle call of war; East, West, North, and South arose as a single soul. It can be said to the credit of politicians that they stood their ground and refused the request of the evangel of Americanism that he be allowed to go to the battle front. But it stands to the eternal glory of the American people that they fought and bled and died, not after the fashion of the easy going, but under the spiritual leadership of the greatest American of them all. Four of his sons went overseas. One lies in far-off France to-night. Can we question the loyalty of such a man?

Theodore Roosevelt was a man of fearlessness. He was a man who lived his sincerity, who practiced his loyalty with a fearlessness that at times approached the reckless. A life of activity testifies to this. On the Western ranch, on the battlefields of Cuba, in the heart of an African jungle, and amidst the fevers of the tropical Amazon, the exponent of the strenuous life held at naught physical dangers or death. In the realm of the physical it is comparatively simple to be brave, to be fearless. A man's courage might better be judged by his mental acts. The fearless utterance of our late President is too well

known to need repetition. Here was a man who spoke on the Eygptian question in Cairo, here was a man who discussed the curse of race suicide in Paris, here was a man who had the courage to speak on undivided loyalty to a German audience in Milwaukee. This man dared to attack the Democratic Party in Atlanta, Georgia, the heart of Democracy. It was ten minutes before that Southern audience would cease their hissing. But Atlanta listened to the first two hours of Democratic denunciation in her history. Theodore Roosevelt was fearless in attack.

Sincere, loyal, fearless, Theodore Roosevelt was a man who climaxed this with a dynamic energy comparable only to the Falls of Niagara. His was the energy that counted the yesterdays as water which had flowed beneath the bridge and beyond. Regrets and sorrow were useless. We pay tribute to a man who lived for the present, a man who crowded his entire ability into the activities of each moment as though each were his last. This is the man who built the police force of the city of New York from the worst to the best within a period of twenty-four months. This is the man who sent Dewey to the Philippines, who went to Cuba before America realized a war was on. This is the man whose dynamic energy was so great that he overshadowed even the White House. This is the man who corrected proof on a book of natural history and wrote one of the most memorable addresses to be found in American annals during his last evening on this earth. This is the man whose energy gave to Americanism a new significance — a man so original, so fresh,

so torrential that the people of this land can never cease to draw inspiration from his life.

My friends, this man, who will take his place by the side of Washington and Lincoln in the ranks of the immortal, does not owe his success to egotism or ambition. His life was the embodiment of those ideals to which we all hope to attain. Spurred on in our endeavor to emulate his sterling qualities, may we develop here in America a race of mighty men and women, who will exemplify in a higher type of citizenship, the cardinal principles of him who now lies in that dreamless sleep on Sagamore Hill, lulled by the lapping waters of the bay. May there come in the future a race of true Americans who know not the meaning of insincerity, who have a loyalty not born of selfishness, a fearlessness that dares to stand alone, a dynamic energy that will carry these qualities into the very fibers of our social and political life. We have seen the vision in America's great soldier-statesman — our Ideal American — Theodore Roosevelt.

USES OF EDUCATION FOR BUSINESS[1]

By Charles W. Eliot

Mr. President and Gentlemen of the Chamber of Commerce: Before we can talk together to advantage about the value of education in business, we ought to come to a common understanding about the sort of education we mean and the sort of business. Nobody doubts that

[1] An address given by the President of Harvard University at the annual meeting of the Chamber of Commerce of the State of New York, November 18, 1890. Reprinted by permission of Dr. Samuel A. Eliot.

primary and grammar-school training are useful to everybody; or that high-school training is advantageous for a clerk, salesman, commercial traveler, or skilled workman; or that technical or scientific school training is useful to an engineer, chemist, electrician, mechanician, or miner. Our question is, of what use is the education called "liberal" to a man of business? The education called liberal has undergone a great expansion during our generation, and is now, in the best institutions, thoroughly conformed to modern uses. All universities worthy of the name — even the oldest and most conservative — now supply a broad and free range of studies, which includes the ancient subjects but establishes on a perfect equality with them the new and vaster subjects of modern languages and literature, history, political science, and natural science.

We must not think of the liberal education of to-day as dealing with a dead past — with dead languages, buried peoples, and exploded philosophies; on the contrary, everything which universities now teach is quick with life and capable of application to modern uses. They teach indeed the languages and literature of Judea, Greece, and Rome; but it is because those literatures are instinct with eternal life. They teach mathematics, but it is mathematics mostly created within the lifetime of the older men here present. In teaching English, French, and German, they are teaching the modern vehicles of all learning — just what Latin was in mediæval times. As to history, political science, and natural science, the subjects themselves, and all the methods by which they are

taught, may properly be said to be new within a century. Liberal education is not to be justly regarded as something dry, withered, and effete; it is as full of sap as the cedars of Lebanon.

And what sort of business do we mean? Surely the larger sort of legitimate and honorable business; that business which is of advantage both to buyer and seller, and to producer, distributor, and consumer alike, whether individuals or nations, which makes common some useful thing which has been rare, or makes accessible to the masses good things which have been within reach only of the few — I wish I could say simply, which make dear things cheap, but recent political connotations of the word cheap forbid. We mean that great art of production and exchange which through the centuries has increased human comfort, cherished peace, fostered the fine arts, developed the pregnant principle of associated action, and promoted both public security and public liberty.

With this understanding of what we mean by education on the one hand and business on the other, let us see if there can be any doubt as to the nature of the relations between them. The business man in large affairs requires keen observation, a quick mental grasp of new subjects, and a wide range of knowledge. Whence come these powers and attainments — either to the educated or to the uneducated — save through practice and study? But education is only early systematic practice and study under guidance. The object of all good education is to develop just these powers — accuracy in observation, quickness and certainty in seizing upon the main points of

a new subject, and discrimination in separating the trivial from the important in great masses of facts. This is what liberal education does for the physician, the lawyer, the minister, and the scientist. This is what it can do also for the man of business; to give a mental power is one of the main ends of higher education. Is not active business a field in which mental power finds full play? Again, education imparts knowledge, and who has greater need to know economics, history, and natural science than the man of large business?

Further, liberal education develops a sense of right, duty, and honor; and more and more, in the modern world, large business rests on rectitude and honor, as well as on good judgment. Education does this through the contemplation and study of the moral ideals of our race; not in drowsiness or dreaminess or in mere vague enjoyment of poetic and religious abstractions, but in the resolute purpose to apply spiritual ideals to actual life. The true university fosters ideals, but always to urge that they be put in practice in the real world. When the universities hold up before their youth the great Semitic ideals which were embodied in the Decalogue, they mean that those ideals should be applied in politics. When they teach their young men the Asiatic ideal of unknown antiquity, the Golden Rule, they mean that their disciples shall apply it to business; when they inculcate that comprehensive maxim of Christian ethics, "Ye are all members of one another," they mean that this moral principle is applicable to all human relations, whether between individuals, families, states, or nations.

Now, there is no field of human activity in which ideals applied are of more value than in business. Again, higher education has always made great account of the power of expression in speech and writing, whence has risen an opinion that liberal education must be less useful to the man of business than to the lawyer, or minister, because the business man has less need than they of this power. It seems to me that this view is no longer true. Have we not all seen, in recent years, that leading men of business, particularly those who act for corporations, have great need of a highly trained power of clear and convincing expression? Business men seem to me to need, in speech and writing, all the Roman terseness and the French clearness; the graces and elegancies of literary style they may indeed dispense with, but not with the greater qualities of compactness, accuracy, and vigor. It is a liberal education indeed which teaches a youth of fair parts and reasonable industry to speak and write his native language strongly, accurately, and persuasively. That one attainment is sufficient reward for the whole long course of twelve years spent in liberal study.

But you may say: This is all theory; what are the facts with regard to the connection between higher education and successful business life? To investigate the results actually obtained in this respect by the American colleges during the past forty or fifty years would require the co-operation of a very large number of persons; for no satisfactory result could be reached which was not based on an intimate knowledge of the careers and personal fortunes

of thousands of men who are in no sense public men. Business life does not necessarily bring a man before the public as the life of a lawyer, minister, or politician does; each individual can only report the facts which have fallen under his personal observation. My own class in Harvard College numbered eighty-nine at graduation. Eleven of that number, or one eighth of the whole, have attained remarkable success in business — a larger proportion than have distinguished themselves to a corresponding degree in any other walk of life.

Among the young men who have graduated from Harvard University within forty years, I have seen many cases of rapid advancement from the bottom to the top of business corporations in great variety. A young man leaves college at twenty-three and goes into a cotton mill at the bottom; and in four years he is superintendent. Another lands in a Western city, three days after his graduation, without a dollar, and without a friend in the city, and ten years afterwards he is the owner of the best establishment for printing books in that city. A young man six years out of college is superintendent of one of the largest woolen mills in the United States. Another, but a little older, is the manager of one of the most important steel works in the country.

These are but striking examples of a large class of facts. In eastern Massachusetts graduates of Harvard get greatly more than their due numerical proportion of the best places in banking, insurance, transportation, and manufacturing. This is the case not only in the old, well-established occupations, but in the new as well. For

example, the president of the corporation which controls one of the newest industries in the world is a Harvard first scholar. I speak from no little personal observation when I say that there is no more striking general fact about the graduates of Harvard during the past fifty years than their eminent success in business. From one fifth to one third of the members of the successive graduating classes ultimately go into business. The same is probably true of many another American college.

Finally, successful business men themselves give no doubtful answer to the question we are considering. I observe that successful business men, with the rarest exceptions, wish their sons to be educated to the highest point the sons can reach. No matter whether the father be himself an educated man or not; when his success in business has given him the means of educating his children he is sure to desire that they receive a liberal education whether they are going into business or not.

I should not worthily represent here the profession to which I belong if I did not say in closing that liberal education is an end in itself, apart from all its utilities and applications. When we teach a child to read, our primary aim is not to enable it to decipher a way-bill or a receipt, but to kindle its imagination, enlarge its vision, and open for it the avenues of knowledge. The same is true of liberal education in its utmost reach. Its chief objects for the individual are development, inspiration, and exaltation; the practical advantages which flow from it are incidental, not paramount.

For the community the institutions of higher education do a like service. They bring each successive generation of youth up to levels of knowledge and righteousness which the preceding generation reached in their maturity. Public comfort, ease and wealth are doubtless promoted by them; but their true and sufficient ends are knowledge and righteousness.

CHAPTER IX

1. Choose five subjects from the list given in Chapter VII and apply to each the questions, What? Why? How? Who? Where? When? Set down in full notes the results of your self-questioning on each topic.

2. Select a subject with which you are familiar and prepare a five-minute speech wholly from your present knowledge of the subject, without using any helps whatsoever.

3. Prepare a ten-minute speech on a subject of your own choosing and hand in a report of your preparation, covering the following points:

(1) Notes showing the results of your self-questioning, indicating the extent of your knowledge of the subject before consulting any helps.

(2) A complete list of all sources consulted in your search for material.

(3) A statement of all material finally incorporated into the speech, not included in (1) above, giving definite citation of the sources.

CHAPTER X

1. Choose five subjects from the list given on pages 212–15, and as a result of self-questioning, set down what you consider the main divisions of each subject.

2. Choose three other subjects from the same list and set down the main divisions of the subject and at least two sub-points under each main heading.

3. Prepare a complete topical outline of a subject in which you are interested.

4. Prepare a complete logical outline of a subject in which you are interested.

5. Make an outline of one of the longer speeches given in this text.

CHAPTER XI

1. Cite instances of speeches you have heard or read in which the speaker skillfully adapted his material and language to the particular audience addressed. Give specific examples of such adaptation.

2. Cite examples from the speeches in this book of well-supported assertions.

3. In the next speech you hear make note of any assertions which you think are inadequately supported.

4. From newspapers clip and hand in editorials containing examples of well-supported assertions.

5. Analyze three of the illustrative speeches in this book, and point out the parts that are adapted to the inborn emotional tendencies of the audience.

6. Analyze the introduction of the next speech you

hear; state whether you consider it effective or ineffective, giving reasons for your opinion.

7. Study the introductions of five of the addresses in this book and point out what you consider the good qualities of each.

8. Cite five examples of good conclusions, selected from speeches in this book, and state the merits of each.

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